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MODERN MISSIONARY SOCIETIES.—CONTINUED.

THE NEW-YORK MISSIONARY SOCIETY.

THIS society, one of the most important in the United States, was instituted on the first of November, 1796. Its concerns are conducted by a board of directors, who meet at least once a quarter, and, on the first tuesday in November annually, a general meeting of the society is held, to whom the proceedings of the last year are reported.

The New-York Missionary Society seems to owe its origin, in a great degree, to the laudable zeal which actuated our missionary brethren in London. Their example excited in them an ardent desire to co-operate in the same *glorious work*. It was seen that amidst the anxieties of a war, which agitated a great portion of the habitable globe, the friends of religion, in Britain, were earnest in the advancement of 'that kingdom which is righteousness, and peace and joy in the Holy Ghost.' Being stimulated by this example, and entertaining a jealous zeal for the glory of the church of Christ:—Being also convinced there is yet room for large accessions to his church:—That there are hundreds of millions on whom the rays of the gospel have never shone, and who are yet sitting in the regions of darkness:—Being also moved by feelings of sympathy, and a deep sense of the christian duty, to regard the miserable estate of the heathen, they associated professedly for the purpose of affording them relief. They were aware of many opposing circumstances, particularly the roving disposition of the savages, their attachment to their own customs, and their abhorrence of civilized life; but they expressed a confident hope in him who is king over all nations, and in his name they lifted up their banners.

The principal operations of this society have been directed to the frontier Indians. On the 26th of March, 1799, they began, and continued for some time, a missionary establishment among the Chickasaws. The nation at first seemed fond of instruction in civilized customs, but on account of the expence of the mission, and the prospect of greater usefulness elsewhere, it was thought adviseable to change their operations and to form establishments under more favourable circumstances. The Rev. Mr. Holmes was afterwards employed as a missionary among the Seneca and Tuscarora Indians, in the state of New-York. In this situation, the zeal and fidelity of Mr. Holmes have been deserving of the highest commendation and the warmest acknowledgments from all christian brethren. The Indians became greatly attached to him, as to a *father*, and it has pleased God to exhibit a promising appearance among them. He has also been invited by the Cataraguas, on the south side of lake Erie, to come and instruct them. The nation consists of Senecas, Delawares, and Munsees. Their number is about three hundred, to whom a teacher and interpreter have lately been sent, and some of their children have been taken to educate.

The New-York society has also sent missionaries to South Carolina and the eastern part of Long-Island. And viewing generally its early operations and the active zeal which its directors have uniformly manifested for the common cause, it claims a standing of the first respectability.

BIOGRAPHY.

THE LIFE OF JUSTIN THE MARTYR.—CONTINUED.

Not long after, Justin revisited the eastern churches, and at Ephesus had his famous dialogue with Tryphon the Jew. This Tryphon, most probably, was the Rabbi Tarphon, a wealthy priest, the master or associate of Rabbi Aquiba, of whom mention is made in the Jewish writings. He was a man of great note and eminence, who had fled his country in the late war, wherein Barchochebas had excited and headed the Jews, to a rebellion against the Romans; since which time he had lived in Greece, and especially at Corinth, and had greatly improved himself by converse with the philosophers of those countries. In this Dialogue, or dispute, which lasted two days, Justin admirably defends and makes good the truth of the christian religion, cuts the very sinews of the Jewish cause, dissolves all their pleas and pretences against christianity, and discovers their implacable spight and malice; who not barely content to reject christianity, sent particular persons up and down the world to spread abroad, that Jesus the Gallilean was a deceiver and seducer, and his whole religion nothing but a cheat and an imposture.—That in their public Synagogues they solemnly anathematized all those who turned christians, hated them, with a mortal hatred, oppressed and murdered them, whenever they got them in their power.—Barchochebas their late general, making christians the objects of his greatest severity and revenge, unless they would renounce and blaspheme Christ. The issue of this conference was, that the Jew acknowledged himself highly pleased, professing that he found more in this religion, than he thought could have been expected from it; wishing that he might enjoy Justin's conversation oftener, as it would conduce greatly to the true understanding of the scripture; and begging his friendship in whatever part of the world soever he might be.

Justin again returned to Rome, and presented his second apology to Marcus Antoninus and the Senate, on the following occasion. A woman had, together with her husband, lived in all manner of wantonness and debauchery, but being converted to christianity, she sought by all arguments and persuasions

to reclaim her husband from his loose and vicious courses. He was obstinate and deaf to all her importunity. However, by the advice of friends, she still lived with him, hoping, in time, to persuade him; till finding all her efforts vain, she procured a bill of divorce from him. The husband became the more enraged by her departure, and accused her to the Emperor for being a christian. She, by petition, obtained leave to answer for herself. Whereupon, deserting his prosecution, he fell upon Ptolemeus, by whom his wife had been converted to the christian faith, and had him cast into prison, and severely tortured, merely for professing himself a christian. Soon after he was condemned to death—Lucius, a christian, standing by, remonstrated against this cruel and illegal procedure, telling the judge, that it was hard that an innocent and virtuous man, charged with no real crime, should be adjudged to die, merely for his religious profession; an act no ways honorable to the government of such Emperors as they had, or to the august Senate of Rome. Lucius was immediately seized, condemned, and led with Ptolomeus to execution.

This barbarous and tyrannical conduct awakened Justin's solicitude and care for the rest of his brethren, and produced his second apology, wherein he complains of the injustice and cruelty of such proceedings.

In this apology, he, without fear or restraint, in a plain and convincing manner charges the heathen, (though addressing an Emperor, remarkable for his attachment to the religious superstition of his country and the worship of the Gods) with the absurdity and wickedness of their rites and ceremonies.—That their Gods were at best but dæmons, impure and unclean spirits, who had long imposed upon mankind; and by their villapies, sophistries and arts of terror, had so affrighted the common people, who knew not really what they were, and who judged of things more by appearance than by reason, that they called them Gods, and gave to every one that name which the dæmon was willing to take to himself:—And that they really were nothing but devils, fallen and apostate spirits, the christians evidently manifested at every turn—forcing them to confess it, while by prayer and invocating the name of the true God, they drove them out of possessed persons, and therefore they trembled to encounter with a christian.

"That they (the Heathen) entertained the most absurd and fabulous notions of their Gods, and usually ascribed such things to them as would be accounted an horrible shame and

dishonor to any wise and good man; the worship and mysterious rites of many of them being so brutish and filthy, that the more honest and severe Romans were ashamed of them, and therefore overturned their altars and banished them out of the roll of their deities; though their degenerate posterity took them in again—That their Gods themselves were so impure and beastly, their worship so obscure and detestable, that Julius Fermicius advised them to turn their temples into theatres, where the secrets of their religion might be delivered in scenes, and their players might become their priests; the common people might sing the amours, the sports and pastimes, the wantonnesses and impieties of their gods, no places being so fit for such a religion as the theatre.

That they attributed to their Gods not only human blemishes and imperfections, but made them guilty of the most horrid and prodigious villanies and enormities, revenge and murder, incest and lust, drunkenness and intemperance, theft and unnatural rebellion against their parents; of which their own writings were full, almost in every page, which served only to corrupt and debauch the minds and manners of the youth.

That the vulgar made Gods of the most brutish objects, such as dogs, cats, wolves, goats, hawks, dragons, beetles, crocodiles, &c. &c."

This zeal in the cause of christianity, set a keener edge upon the malice and rage of his enemies, particularly that of the philosopher *Crescens*. He finding it impracticable to confute Justin by force of argument, determined to foil him by force of the secular arm. Marcus Antoninus the Emperor, was not more remarkable for his attachment to philosophy than to the most rigid superstition. He had been, from his youth, educated in the Salian College, and had there gone through all its offices in his own person. His opinions of the christians were, that their resolute and undaunted firmness in death, arose from mere stubborness and obstinacy, rather than from a judicious and deliberate consideration of principles or expectations. Crescens found means to ingratiate himself into his favour, and soured his mind against Justin. Indeed the Emperor had been forewarned of this by Justin himself, having been publicly told by him, that Crescens, or some other of their titular philosophers, would lay snares to undermine, torment and perhaps crucify him.

He had given great offence to Crescens by the closeness of his arguments, and the severity of his reproofs for his wickedly and ungenerously traducing the christians as atheistical and irre-

ligious. Justin had told him, 'that he talked about things which he did not understand, feigning things of his own head, only to comply with the humor of his seduced disciples and followers. That in reproaching the doctrines of Christ, when he did not understand them, he discovered a most wicked and malignant temper, and showed himself far worse than the most simple and unlearned, who are not wont rashly to determine on things not sufficiently known to them; or if he did understand their greatness and excellency, then he showed himself much more base and disingenuous, in charging upon them what he knew to be false, and concealing his inward sentiments and convictions, for fear lest he should be suspected of being a christian.'

Justin was in a short time accused, cast into prison and afflicted with many preparatory tortures, in order to martyrdom. He was brought, with six others, before Rusticus, Præfect of the city, who was universally accounted a wise statesman and great philosopher, and was particularly addicted to the sect of the Stoics. He had the ear of the Emperor, having been his tutor, and highly honoured by him. He endeavoured to persuade Justin to obey the gods and comply with the Emperor's edicts. Justin plainly told him, that no man could be considered as criminal, who obeyed the commands of our Saviour Jesus Christ. The Præfect then enquired in what sect and discipline he had been educated. Justin answered 'that he had endeavoured to understand every profession of philosophy and had tryed every method of instruction, but had finally taken up his rest in the christian discipline, however unworthy it was esteemed by those, who, led by error and false opinions, knew nothing of it, but its name.' Wretch that thou art! said the governor, art thou then taken with that discipline? I am, replied Justin, for with right doctrine do I follow the christians. Being asked what that doctrine was, he answered, 'we believe in one only God, the Creator of all things visible and invisible; and confess our Lord Jesus Christ, to be the Son of God, foretold by the prophets of old, and who shall hereafter come to be the judge of mankind, a Saviour, a Preacher and Master, to all those who are duly instructed by him: that as for himself, he thought himself too mean to say any thing becoming Christ's infinite Deity; that this was the business of the prophets, who had many ages before, foretold the coming of this Son of God into the world.' The Præfect then severally examined Justin's companions, and turning to him said, hear thou, who are noted for

thy eloquence, and thinkest that thou art in the truth. If I cause thee to be scourged from head to foot, thinkest thou, that thou shalt go to Heaven? He answered, 'that though he should suffer all the Præfect had threatened, yet he humbly hoped, that he should enjoy the portion of all true christians, well knowing that the divine grace and favour were laid up in store for all such.' And when again asked, whether he thought he should go to Heaven and receive a reward? he replied, 'that he not only thought so, but knew it, and was so certain of it, that he had not the least cause to doubt it.' The governor then positively ordered them to go and sacrifice to the gods. 'No man,' replied Justin, 'that is in his mind, will desert the true religion, to fall into error and impiety.' They were threatened, that unless they immediately complied, they should be tormented without mercy. 'There is nothing, said Justin, which we more earnestly desire, than to endure torments for the sake of our Lord Jesus Christ, and be saved. For this is that which will promote our happiness, and procure us confidence before that dreadful Tribunal of our Lord and Saviour; before which, by the divine appointment, the whole world must appear.' To which the rest assented, adding, 'dispatch quickly what thou hast a mind to, for we are christians and cannot sacrifice to Idols.' The governor then pronounced this sentence; "*they who refuse to do sacrifice to the gods, and obey the imperial edicts, let them be first scourged, and then beheaded according to law.*" These holy martyrs rejoiced and blessed God for the sentence passed upon them, and that they were thought worthy to suffer for Christ's sake. They were then returned to prison, whipped and afterwards beheaded. This was done about the year 145.

Justin was a man of a pious mind and virtuous life; tenderly sensible of the honor of his master, and the great interests of religion. He did not value himself on account of his great abilities, but on all occasions, gave the glory to the divine grace and goodness. He had a true love to all men, and an ardent concern for the welfare of souls, whose happiness he continually prayed for and promoted, even that of his most enraged enemies. In his apology to the Emperor, he thus concludes, 'I have no more to say, but that we shall endeavour, what in us lies, and heartily pray, that all men in the world may be blessed with the knowledge and entertainment of the truth!' In the pursuit of this noble and generous design, he feared no dangers, and delivered himself with the

greatest freedom and impartiality. He acquainted the Emperors, how much it was their duty to honor and esteem the truth—that he came not to sooth and flatter them, but to desire them to pass sentence according to the exactest rules of justice—that it was their duty, and infinitely reasonable, when they had heard the cause, to discharge the office of righteous judges, which if they did not, they would finally be found inexcusable before God—that if they went on to persecute and punish such innocent persons, he warned them beforehand, that it would be impossible they should escape the future judgment of God.

Justin regarded not the persons of men, nor was frightened by any dangers that attended his duty; and therefore in his conference with Trypho, he says, that he regarded nothing but to speak the truth, not caring who was disobliged by it, yea, though they should instantly tear him in pieces.

When after the death of Antoninus Pius, and his being deified by the Senate, it was pretended that divers miraculous cures were ascribed to the remedies that had been revealed by this imaginary deity, Justin observed, that it was not difficult for the devil, when God is pleased to permit him, to discover remedies for the diseases which himself had inflicted, in order to procure the admiration of the vulgar, and, as Baronius observes, that he might oppose false miracles to the true ones, which were wrought by the christians.

Justin not only preached, but wrote. He published many works for the benefit of the christian church, describing their general and peaceable conduct; with their innocent but useful lives.

He particularly details the manner of their public worship. He says, 'Upon sunday we all assemble and meet together, as being the first day, whereon God parting the darkness from the rude chaos created the world; and the same day whereon Jesus Christ our Lord and Saviour, rose again from the dead; for he was crucified the day before saturday, and the next day (sunday) he appeared to his apostles and disciples. By this means observing a kind of analogy and proportion with the Jewish Sabbath, which had been instituted by God himself. For as that day was kept as a commemoration of God's Sabbath, or resting from the work of creation, so was this set apart for religious uses, as the solemn memorial of Christ's resting from the work of our redemption in this world, compleated on the day of his resurrection.' Therefore being so met, 'as soon as the preacher has finished his discourse, the

people all rise up and offer their prayers to God.' Tertullian confirms this, when he says, that christians in their public prayers, looking up to Heaven, spread abroad their hands, because innocent; uncover their heads, because not ashamed; and without a monitor, because they pray from the heart. And Origen says, 'a true christian prays in every place, closing the eyes of his senses, but erecting those of his mind'

Though Justin lived but a little better than one hundred years after the crucifixion, yet the gospel was then spread far and wide; he says, 'there is not a nation either Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the Universe by the name of the crucified Jesus.'

Justin was a man of smart and pleasant wit, a clear judgment to consider and weigh the differences of things and to adapt and accomodate them to the most useful purposes, all which qualities of the mind were greatly improved by the advantages of foreign studies, being learned both in the christian and ethnic philosophy, and well acquainted with history and every sort of learning. The only thing he failed in, was the knowledge of the Hebrew and other eastern languages. Eusebius says, that 'he was a monument of singular parts, and a mind studiously conversant about divine things, richly fraught with excellent and useful knowledge.

There have been some objections brought against the excellent character of Justin, and who is there that has left a memory free from censure. He is said to have held some unorthodox opinions. True it is, that he had some notions not warranted by the general sense of the church, especially in later ages, but scarce any but what were held by most of the Fathers in those early times, and which for the most part, are speculative, and have no ill effect upon a good life. First he has been charged, with too much kindness and indulgence to the more eminent sort of Heathen, and particularly towards *Socrates*, *Heraclitus*, &c. Such indeed he seems to allow, in some sense, to have been christians, and affirms, that Christ was in part known to Socrates. Again he says, that whatever wise and excellent things, either philosophers or poets have spoken, it was from that seed of the *logos*, the word, or reason that is implanted in all mankind. Thus he says, that Socrates exhorted the Greeks to the knowledge of the unknown God, by the inquisition of the word. But he no where affirms, that Gentiles would be saved, without the en-

tertainment of christianity; nor that their knowledge was of itself sufficient to that end, but so far as they improved their reason and the internal word to the great and excellent purposes of religion, so far they were christians, and a kin to the eternal and original *word;* and that whatever was rightly dictated or reformed by this inward *word*, either by Socrates among the Greeks, or by others among the Barbarians, was in effect done by Christ himself, the *word* made flesh.

Another opinion with which he was charged, was his belief in the millenium or reign of 1000 years. This indeed he asserts, that after the first resurrection of the dead, Jerusalem shall be rebuilt, beautified and enlarged, where our Saviour with all the holy Patriarchs and Prophets, the Saints and Martyrs should visibly reign 1000 years. He confesses, indeed, that there were many sincere christians, that would not subscribe to this opinion, but that there were also many of the same mind with him, as Papias, bishop of Hierapolis, Irenæus, bishop of Lyons, Nepos, Appolinarius, Tertullian, Victorinus, Lactantius, L. Gallus and many more.

Justin also held, that the souls of good men are not received into Heaven till the resurrection, that when they depart the body remains in a better state, where being gathered within itself, the soul perpetually enjoys what it loved; but that the souls of the unrighteous and the wicked, are condemned to a worse condition, where they expect the judgment of the great day; and he reckons it among the errors of some pretended christians, that they denied the resurrection, andaffirmed that their souls immediately after death, were taken into Heaven. Nor herein did he stand alone, but had the almost unanimous suffrage of primitive writers voting with him, as Irenæus, Tertullian, Origen, Hilary, Prudentius, Ambrose and Augustin, there being a general concurrence in this, that the souls of the righteous, were not upon their dissolution, presently translated to Heaven, (*or the full and final state of the blessed*) that is, not admitted to a full and perfect fruition of the divine presence, but into certain secret and unknown habitations, (*prepared by their Redeemer,*) where they enjoyed a state of imperfect blessedness, waiting for the accomplishment of it, at the general resurrection, which intermediate state they have described under the notion of Paradise and Abraham's bosom.

Justin has also been accused of magnifying the power of man's will, but this he did not more than most of the Fathers of the first ages, till the Pelagian controversy. How far this

is just, taken in a bad sense, learn from their language. Justin in his dialogue with the Jew, says, 'it is in vain for a man to think, that he can rightly understand the mind of the ancient prophets, unless he be assisted by a mighty grace derived from God.' Irenæus says, in his book against hereticks, 'as well may the dry ground produce fruit without rain to moisten it, as we, who are at first like dried sticks, be fruitful unto a good life, without voluntary showers from above, that is (as he adds) the laver of the Spirit.' Clemens of Alexandria, affirms expressly, that as there is a free choice in us, so all is not placed in our own power, but that by grace we are saved, though not without good works; and that to the doing of what is good, we especially need the grace of God, a right institution, an honest temper of mind, and that the Father draws the soul to him; and that the powers of the will are never able to wing the soul for a due flight to Heaven, without a mighty portion of grace to assist it.' Origen observes, 'that the mysteries of christianity cannot be duly contemplated without a better afflatus and a more divine power; for as no man knows the things of a man, save the spirit of a man that is in him, so no man knows the things of God, but the Spirit of God; it being all to no purpose, unless God, by his grace, does enlighten the understanding.' So Tertullian asserts, 'that there is a power of divine grace stronger than nature, which has in subjection the power of our free will.' Yet these Fathers are often charged with magnifying the power of man's will. Thus evident it is, that when the Fathers talk highest of the powers of nature, they never intended to exclude and banish the grace of God.

Some other disputes, or disallowed opinions may be probably met with in Justin's writings, but which are mostly nice and philosophical. And indeed having been brought up under so many several institutions of philosophy, and coming (as most of the Fathers did) fresh out of the school of Plato, 'tis the less to be wondered at, if the notions which he had then imbibed, stuck to him, and he endeavoured, as much as might be, to reconcile the Platonic principles, with the dictates of christianity. And he asserted not only that the doctrine of the Trinity was known to Plato and other philosophers, but also that the christians did not follow them in their sentiments upon this head, but that they mimicked or rather corruptedthe sentiments of the christians.

THE FOLLOWING SKETCH OF THE LIFE OF PRESIDENT EDWARDS IS PRINCIPALLY EXTRACTED FROM MIDDLETON'S ACCOUNT OF HIM IN THE BIOGRAPHIA EVANGELICA.

Mr. Jonathan Edwards was born on the 5th of *October*, 1703, at Windsor in the state of *Connecticut*, *North America*. His father was minister of that place almost sixty years: he was descended from Mr. *Richard Edwards*, minister of the gospel in *London* in the reign of Queen *Elizabeth*, by whom it seems, his wife was employed for some part of her royal attire. In short, by his lineage it appears, that his ancestors came from the west of *England*, and allied themselves, upon their emigration, to some of the best families in the new country, whither they came.

Our Author was entered at *Yale College* in 1716, and was made Bachelor of Arts in 1720, before he was seventeen years of age. His mental powers opened themselves so early and so strongly, that he read Locke's Essay upon Human Understanding with delight, in his second year at this College, when other boys usually amuse themselves with *Robinson Crusoe*, or books of romance and amusement. He discovered thus early an uncommon depth, solidity, and penetration of mind, which found nothing so pleasant to itself, as the exercise of its own powers.

He lived at College nearly two years after taking his first degree, preparing himself, principally for the sacred function. After passing the usual trials, he was licensed.

In *August*, 1722, he received a call to preach to the *English* presbyterians at *New-York*, where he continued with approbation above eight months. This society was then too small to maintain a minister; and therefore, in the spring of the year 1723, he returned to his father's house in *Connecticut*, where during the following summer, he followed his studies with the closest application. It appears, however, that he had a deep sense of his christian and ministerial profession upon his mind, during his abode at *New-York*; that the people he watched over became very dear to him; and that he left them at last with great regret.

In the spring of the year 1724, having taken his master's degree in the year before, he was chosen tutor of *Yale College*; and he followed this duty above two years. It must be owned, that this was an engagement of great consequence for a young man of twenty-one, who, by his early introduction to the ministry and other avocations, could not have found too many oppor-

tunities for his own improvement: but the strength of his mind overcame what are usually insuperable difficulties in the way of the generality.

In September 1726, he resigned his tutorship, in consequence of the invitation of the people at *Northampton* in *Connecticut* for assistance to his mother's father Mr. *Stoddard*, who was the settled minister of the town. He was ordained colleague on the 15th of *February*, 1727, in the twenty-fourth year of his age, and continued in the ministerial service there, till the 22d. of June, 1750; when he was dismissed. 'We have (says his Biographer) with respect to this, an instructive lesson on the instability of all human affairs, and the unreasonableness of trusting in man.'

Thus ended his service of near four-and-twenty years for a people, who had been much upon his heart, and for whom he had always expressed a very tender concern. 'For their good he was always writing, contriving, labouring; for them he had poured out ten thousand fervent prayers; and in their welfare he had rejoiced as one that findeth great spoil.' Yet all their bad conduct did not alter the frame of his mind. 'His calmness and sedateness his meekness and humility under the most injurious treatment, his resolution and conduct in the whole affair, were truly wonderful, and cannot be set in so beautiful and affecting a light by any description, as they appeared in, to his friends, who were eye-witnesses.'

Mr. *Edwards*, who was able to shine in the seats of learning, and some time after was called to preside over one, was now delegated to the instruction of savage *Indians* at *Stockbridge*. This place is in the western part of *Massachusetts Bay*, and about sixty miles from Mr. *Edward's* former residence at *Northampton*. He was fixed here on the 8th of *August*, 1751; and here he continued his labours, in more peace and quietness than he had ever known before, for six years. In this interval, old as he was, he made greater attainments in knowledge, and wrote more for the church of God, than he had ever been able to do, within the same space of time, during the former part of his life. In this retirement, he composed his deepest and most valuable works; so that when, in his own judgment, as well as in that of others, his usefulness seemed to be cut off; he found greater opportunities of more lasting service than ever. A pleasing calm, after so grievous a storm, to his placid mind!

On the death of Mr. *Aaron Burr*, president of *New-Jersey College*, which was on the 24th of *September*, 1757, the trustees of that seminary did themselves the honor of choosing Mr. *Edwards* to succeed him. As this was unsolicited and unexpected, it does great credit to both sides. But our excellent Author was so far from desiring this preferment, that it was with difficulty he could be prevailed on to accept it: modestly and unaffectedly alledging his own insufficiency, ill health, and disuse to that kind of life. At length, upon the arguments and persuasions of his brethren in the ministry, he did accept of this presidency, and went from *Stockbridge* to *Princeton* in *January*, 1758. But, alas! the end of his labours on earth was approaching. He had only preached two or three sermons, not having entered fully upon the duties of his new office, before he was called to a higher place and to a better service. The small-pox, which had always been unusually fatal in *America*, had infected *Princeton*, which induced the physician of the place to advise him to be inoculated, with the consent of the corporation. Accordingly he was inoculated, on the 13th of *February*, and his disorder at first seemed to be favorable; but a fever coming on, and the pustules lying much in his throat, no proper medecines could be administered, and therefore the violence of it raged, till it put an end to his mortal life, on the 22d. of *March*, 1758, in the fifty-fifth year of his age.

When he was sensible that death was approaching, he called his daughter (who was the only part of his family which had yet removed with him,) and addressed her in the following words: 'Dear *Lucy*, it seems to me to be the will of God, that I must shortly leave you: therefore, give my kindest love to my dear wife, and tell her, that the uncommon union which has so long subsisted between us, has been of such a nature, as I trust is spiritual, and therefore will continue for ever. I hope she will be supported under so great a trial, and submit chearfully to the will of God. And as to my children, you are now like to be left fatherless, which I hope will be an inducement to you all to seek a Father, who will never fail you.' He desired that his funeral might be attended with no parade (as is usual in *America*,) but rather something be given to the poor. He could say but little in his sickness, owing to the nature and seat of his disorder; but just at the last, when surrounded by friends lamenting their own loss and that of the church and college, he said, to their great surprise, as they did not imagine he heard them or could speak himself; '*Trust*

in God, and ye need not fear.' And then almost literally, fell asleep in Jesus.

A marble tomb-stone with a latin inscription has been erected by the trustees of the College over his grave, in the Burial Ground at Princeton.

As to his secret life and walk with God, we must refer the reader to his Diary which he left behind, some extracts of which, as a specimen, we here subjoin.

'The first that I remember, that ever I found any thing of that sort of inward, sweet delight in God and divine things, that I have lived much in since, was on reading those words, 1. *Tim.* i. 17. *' Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever, Amen.'* As I read the words, there came into my soul, and was as it were diffused through it, a sense, of the glory of the divine being; a new sense, quite different from any thing I ever experienced before. Never any words of scripture seemed to me as these words did. I thought with myself how excellent a Being that was; and how happy I should be, if I might enjoy that God, and be wrapt up to God in heaven, and be as it were swallowed up in him. I kept saying, and as it were singing over these words of scripture to myself; and went to prayer, to pray to God that I might enjoy him; and prayed in a manner quite different from what I used to do; with a new sort of affection. But it never came into my thought, that there was any thing spiritual, or of a saving nature in this. Not long after I first began to experience these things, I gave an account to my father of some things that had passed in my mind. I was pretty much affected by the discourse we had together. And when the discourse was ended, I walked abroad alone, in a solitary place, in my father's pasture, for contemplation. And as I was walking there, and looked up on the sky and clouds, there came into my mind a sweet sense of the glorious majesty and grace of God, that I know not how to express. I seemed to see them both in a sweet conjunction: majesty and meekness joined together: it was a sweet and gentle, and holy majesty; and also a majestic meekness; an awful sweetness; a high, and great, and holy gentleness. After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of every thing was altered: there seemed to be as it were, a calm, sweet cast, or appearance of divine glory, in almost every thing. God's excellency, his wisdom, his purity and love, seemed to appear

in every thing; in the sun, moon, and stars; in the clouds, and blue sky; in the grass, flowers, trees; in the water, and all nature; which used greatly to fix my mind. I often used to sit and view the moon, for a long time; and so in the day time, spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things: In the mean time, singing forth with a low voice, my contemplations of the Creator and Redeemer. And scarce any thing, among all the works of nature, was so sweet to me as thunder and lightning. Formerly, nothing had been so terrible to me. I used to be a person uncommonly terrified with thunder: and it used to strike me with terror, when I saw a thunder storm rising. But now on the contrary, it rejoiced me. I felt God at the first appearance of a thunder-storm: and used to take the opportunity at such times, to fix myself to view the clouds, and see the lightnings play, and hear the majestic and awful voice of God's thunder: which often times was exceedingly entertaining, leading me to sweet contemplations of my great and glorious God. And while I viewed, used to spend my time, as it always seemed natural to me, to sing or chant forth my meditations; to speak my thoughts in soliloquies, and speak with a singing voice. The delights which I now felt in things of religion, were of an exceeding different kind, from those beforementioned, that I had when I was a boy. They were totally of another kind; and what I then had no more notion or idea of, than one born blind has of pleasant and beautiful colours. They were of a more inward, pure, soul-animating and refreshing nature. Those former delights never reached the heart; and did not arise from any sight of the divine excellency of the things of God; or any taste of the soul-satisfying, and life-giving good, there is in them. My sense of divine things seemed gradually to increase, till I went to preach at *New-York*; which was about a year and a half after they began. While I was there, I felt them very sensibly, in a much higher degree, than I had done before. My longings after God and holiness were much increased. Pure and humble, holy and heavenly christianity, appeared exceeding amiable to me. I felt in me a burning desire to be in every thing a complete christian; and conformed to the blessed image of *Christ*; and that I might live in all things, according to the pure, sweet and blessed rules of the gospel. The heaven I desired was a heaven of holiness; to be with God, and to spend my eternity in divine love, and holy communion with *Christ*. My mind was very much taken up with contem-

plations on heaven, and the enjoyments of those there; and living there in perfect holiness, humility and love. And it used at that time to appear a great part of the happiness of heaven, that there the saints could express their love to Christ. It appeared to me a great clog and hindrance and burden to me, that what I felt within, I could not express to God, and give vent to, as I desired. The inward ardour of my soul seemed to be hindered and pent up, and could not freely flame out as it would. I used often to think, how in heaven, this sweet principle should freely and fully vent and express itself. Heaven appeared to me exceedingly delightful as a world of love. It appeared to me, that all happiness consisted in living in pure, humble, heavenly, divine love. Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature. It seemed to me, it brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul: and that it made the soul like a field or garden of God, with all manner of pleasant flowers: that is all pleasant, delightful and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true christian, as I then wrote my meditations, appeared like such a little white flower, as we see in the spring of the year; low and humble on the ground, opening it's bosom to receive the pleasant beams of the sun's glory; rejoicing as it were in a calm rapture: diffusing around a sweet fragrancy; standing peacefully and lovingly in the midst of other flowers round about; all in like manner opening their bosoms, to drink in the light of the sun. I had then, and at other times, the greatest delight in the holy scriptures, of any book whatsoever. Oftentimes in reading it, every word seemed to touch my heart. I felt an harmony between something in my heart, and those sweet and powerful words. I seemed often to see so much light, exhibited by every sentence, and such a refreshing ravishing food communicated, that I could not get along in reading. Used oftentimes to dwell long on one sentence, to see the wonders contained in it; and yet almost every sentence seemed to be full of wonders. Since I came to this town (Northampton) I have often had sweet complacency in God, in views of his glorious perfections, and the excellency of Jesus Christ. God has appeared to me, a glorious and lovely being, chiefly on the account of his holiness. The holiness of God has always appeared to me the most lovely of all his attributes. The doctrines of God's absolute sovereignty and free grace, in showing mercy to whom he would show

mercy; and man's absolute dependence on the operations of God's Holy Spirit, have very often appeared to me as sweet and glorious doctrines, and have been much of my delight. God's sovereignty has ever appeared to me as great part of his glory. It has often been sweet to me to go to God, and adore him as a sovereign God, and ask sovereign mercy of him. Sometimes only mentioning a single word, causes my heart to burn within me: or only seeing the name of Christ, or the name of some attribute of God. And God has appeared glorious to me, on account of the Trinity. It has made me have exalting thoughts of God, that he subsists in three persons; Father, Son, and Holy Ghost. The sweetest joys and delights I have experienced, have not been those that have arisen from a hope of my own good estate; but in a direct view of the glorious things of the gospel. When I enjoy this sweetness, it seems to carry me above the thoughts of my own safe estate. It seems at such times a loss that I cannot bear, to take off my eye from the glorious, pleasant object I behold without me, to turn my eye in upon myself, and my own good estate. Once, as I rid out into the woods for my health, anno 1737; and having lit from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer; I had a view, that for me was extraordinary, of the glory of the Son of God; as Mediator between God and man; and his wonderful, great, full, pure, and sweet grace and love, and meek and gentle condescension. This grace, that appeared to me so calm and sweet, appeared great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception: which continued, as near as I can judge, about an hour; which kept me the bigger part of the time in a flood of tears, and weeping aloud. I felt withal, an ardency of soul to be, what I know not otherwise how to express, than to be emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him; to live upon him; to serve and follow him and to be totally wrapt up in the fulness of Christ; and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have several other times had views very much of the same nature, and that have had the same effects. I have many times had a sense of the glory of the third Person in the Trinity, in his office of sanctifier; in his holy operations communicating divine light and life to the soul. God, in the communications of his Holy Spirit, has appeared as an infi-

nite fountain of divine glory and sweetness; being full and sufficient to fill and satisfy the soul: pouring forth itself in sweet communications, like the sun in its glory, sweetly and pleasantly diffusing light and life. I have vastly a greater sense, of my universal, exceeding dependence on God's grace and strength, and mere good pleasure, of late, than I used formerly to have; and have experienced more of an abhorrence of my own righteousness. The thought of any comfort or joy, arising in me, on any consideration or reflection on my own amiableness, or any of my own performances or experiences, or any goodness of my heart or life, is nauseous and detestable to me. And yet I am greatly afflicted with a proud and self-righteous spirit; much more sensibly, than I used to be formerly. I see that serpent rising, and putting forth its head, continually, every where, all around me. Though it seems to me, that in some respects I was a far better christian, for two or three years after my first conversion, than I am now; and lived in a more constant delight and pleasure; yet of late years, I have had a more full and constant sense of the absolute sovereignty of God, and a delight in that sovereignty; and have had more of a sense of the glory of Christ, as a Mediator, as revealed in the gospel. On one Saturday night, in particular, I had a particular discovery of the excellency of the gospel of Christ, above all other doctrines; so that I could not but say to myself; 'This is my chosen light, my chosen doctrine:' And of Christ, 'This is my chosen prophet.' It appeared to me to be sweet beyond all expression, to follow Christ, and to be taught and enlightened and instructed by him; to learn of him, and live to him."

THE PLAGIARIST.

No. III.

Continued from Page 82.

AS there are many things in the natural world, which set the utmost wisdom of man at nought, and baffle all his researches and investigation; so in the moral world, especially as it relates to human conduct, many things puzzle the contemplative mind, and render it difficult to reconcile the pursuits of man, (an intellectual being possessed of reflection and foresight as to some future things, in which his happiness and well being are greatly interested) with a real concern for a state of existence hereafter, in which he hopes to enjoy the purest felicity of his nature. Among these, one appears more unaccountable and mysterious than the rest. That man should profess to believe, that he is placed here, in the present world, as in a probationary state to undergo a preparatory system of discipline, by which he may be fitted, according to the plan of the gospel, for an eternity of complete happiness in the enjoyment of his God and Saviour, or, in case of neglect and misimprovement of this day of grace, that he must necessarily be excluded from this bright prospect of eternal glory, and left to suffer the inevitable consequences of alienation from his God and Saviour, in unutterable torments; and yet with the profession of this belief on his lips, and under the well experienced uncertainty of this transitory life, and the certainty of death in a few years at farthest, he goes on from day to day, immersed in the business of life, eagerly engaged to grasp the fleeting shadow, in as much appearance of content and indifference about his future welfare, as if he had assurance that at last he should have time enough to secure his eternal state. We have selected the following account of this conduct, realized in the character of *Negotio*, to expose so absurd and unaccountable a practice in men, otherwise distinguished for forethought and prudence in their affairs. And it would greatly add to the happiness of every lover of his fellow men, and richly repay the writer for every exertion towards so desirable an end, if it should please a sovereign God, in his infinite mercy, to sanctify the reading of this pathetic account, to the arresting of but a single individual in so dangerous a practice, and leading him to seek *first* the kingdom of God, knowing that *then* all other things, necessary and proper for him, shall be added.

'It is not long sincet he trembling messenger, with breathless speed, urged my instant attendance on the sick bed of *Negotio*, on whose life, it was to be feared, the remorseless fever had made a fatal inroad. I hastened without delay, and I found confusion, anguish and distress; weeping, lamentation, and woe. Dismay and unutterable agony took up their residence in the dwelling of *Negotio!* Surprised in the ardour of earthly pursuits, by the awful and irresistible summons of death, the *husband*, the *father*, the *man*, lay racked with such thoughts as his condition may well be supposed to awaken! Unable to bear the shock, his wife, who, long sleepless, had watched by his bed, was thrown on the floor in an adjacent chamber, and her little infants were weeping around her—the more to be pitied, as unconscious of their misery, and wondering, with artless plaints, why their beloved mother was thus mourning in tears! Near relations were tender and assiduous in their best services, and every heart was lamenting the situation of the wretched wife.

When I sat down by his bed, and gently drew the curtain, he looked up—and shall I ever forget the earnest, anxious, speaking look! a tear dropt from his eye—he took my hand and strove to speak, but his full heart forbade; and the organs of speech, deeply affected by his malady, were unfaithful to the trust of words which he gave them. We sat silent for some time. At last with difficulty he said, '*I fear it is too late—Pray for me—for Christ's sake pray!* I endeavoured, as well as the affliction of my mind would permit, to suggest every ground of hope, every motive of consolation. He squeezed my hand, and said, '*little is to be done amidst all the distractions of a sick bed like mine; Oh! consider my wife—think of my poor little babes.*' We said all that could be said, and had scarcely finished a short prayer, when we were interrupted by the necessary attendance of the physician, whose departure the lawyer awaited to settle his temporal affairs. Two more blisters were ordered, to six he had already upon him. A drowsy sleepiness, dire prognostick of death, seized him; which increasing, at length, terterminated in strong convulsions, and the busy, active, sprightly *Negotio* died in the 40th year of his age!—He died utterly unprepared and unprovided to leave this world, far less provided and prepared to enter into the next. His worldly concerns were totally unsettled: his eternal concerns had been seldom or never thought of!—How much to be deplored is the fate of Ne-

gotio! and yet alas, how much is it to be feared, that many thousands, in our own city, are hourly shelving on the same rock.

He had lived only for this world! Full of hope, and buoyant with life, he thought not of death; and a future state, when suggested to him, was considered as unworthy his present concern, because it was judged so distant. He thought not of the present span of existence, as of a short state of trial—an hour of weary pilgrimage; nor considered himself as an immortal being, speedily to give an account to the great Judge of mankind. But, deluded by the specious pretence of making necessary provision for his family, a duty he well knew to be incumbent upon him, a duty he saw universally approved of and applauded; he had no other view than to amass wealth, and provide a large fortune for his children—the comforts of which he proposed himself to partake of; and had formed many chimerical schemes for brilliant gaiety and envied splendour.

Amidst these designs and pursuits, it might with too much truth be said of *Negotio*, that God was not in all his thoughts. He regularly attended church every Sunday morning, but the rest of the day was given to indulgence and pleasure. At church, how listless was he to the service, how unconcerned in the performance of the duty: his heart being where his treasure was. Sermons had seldom any weight with him. He would indeed sometimes observe, that they were well delivered, and would applaud the preacher; but when they touched on the subjects most applicable to himself, he failed not to remark, that the preacher was rather too severe; that such sermons did no good, as they only tended to irritate. Thus he went on, and in the eagerness of temporal pursuit, and the over earnest desire to grow rich, he died without attaining his end, or securing the one thing needful.

Many and excellent were the qualities of *Negotio*; his mind was generous and humane; tender affection dwelt on his heart towards his wife and children. No man would have been more active in the kind offices of friendship, if the multiplicity of his own avocations had not rendered him incapable of being serviceable to others. He had no objection to the great truths of revelation, and once in sickness, from whence he was wonderfully raised, determined strictly to comply with them: but the world recovered its dominion as health again mantled his cheek; and he returned to the pursuits which engaged his heart, with vigour redoubled, and activity augmented, in proportion to the time and the opportunities he had lost.

Alas! my Friend! How are thy vain hopes frustrated! Cut off in the full blossom of thy expectations—in the flower of life—thy earthly designs all abortive—thy beloved wife and dear children left to struggle with loneliness, sorrow, and difficulties—and thy soul, thy immortal soul gone to meet its God, and its Saviour! That God who created it, and that Saviour who gave his precious life to redeem it.—The God whom it never desired to serve or to love: the Saviour whose mercies it never seriously implored, save perhaps at the last sad moment—and whose wonderful loving kindness had no charms to engage it to obedience and duty.

And is the fate of *Negotio* peculiar? Is he the only dreamer amongst us? would to heaven he was! or would to heaven his hapless example might be hung out as a beacon to warn others, and prove effectual to awaken the children of this world from their sleep of death—thundering in their ears, this solemn admonition!——What art thou doing, child of eternity!—what art thou pursuing, with such restless assiduity!—Look up and behold the heavens, where dwells the Judge of the world! formed by his hand, thou art placed a while, short lived probationer, on his earth. And when he shall give the tremendous summons, thou must drop thy earthly body, and appear, oh! immortal soul, before his judgment seat. Eternity then awaits thee—eternity, as thou hast done good, or evil—eternity blessed or miserable!——Wilt thou then in the folly of thy heart, neglect thy God; set up thy standard on earth, and think to fix thy dwelling here, when perhaps at the next moment, the breath of death may puff down all the phantastic castles raised by thy airy hopes? Wilt thou forfeit eternal joys for the transitory things of earth?—If not, act wisely, choose soberly, keep immortality in view, and live every day, as one who knoweth, that the next day, perchance he may be obliged to lay aside his pilgrim's weeds; leave the inn of this uncertain life, and enter on a state which can never be changed, and which shall never end.

Whatever effect these reflections may have on others, may they, oh my God! at least be imprinted on my heart! may I never so live here, as to forget, that I am to live hereafter.'

The author of the following piece appears to have meant well. His remarks are just wherever they will apply; and on this account we insert them and wish them to be regarded. But we hope they are not very extensively applicable in our church.

ON PREACHING.

That the Preaching of the Gospel is a divine institution, and, that to be a preacher of the Gospel, or an Ambassador of Christ is a trust the most sacred, important, and interesting that can be committed to mortals, must be acknowledged by those who believe the holy scriptures. In the words of the pious Mr. Newton,

'No post on earth affords a place
'For equal honor or disgrace.'

It is not long since I had an opportunity of hearing an excellent sermon from these words, 'Brethren, pray for us.' This is a reasonable request from ministers to their people; and there are none, I hope, who know the efficacy of prayer, but will consider it a privilege and a duty. The pious soul is much interested in the Redeemer's Kingdom; consequently, must earnestly desire to see it spread; and this will lead to fervent prayer for those who are more immediately concerned in promoting the cause of religion;—that they may be 'workmen that need not to be ashamed; rightly dividing the word of truth;'—and, 'that the word of Christ may have free course, run and be glorified' through their instrumentality.

Ministers seldom have an opportunity of hearing sermons themselves; and therefore they are willing to be aided, not only by the prayers of their hearers, but also by the counsel and advice of the more intelligent and prudent, as to the best mode of preaching. They are aware that the pious hearer knows what kind of preaching has been most effectual on his heart, both for conviction and edification; and although circumstances may sometimes a little vary christian experience, yet, in general, 'as in water, face answereth to face, so the heart of man to man.' I hope I shall be excused while I take the liberty of pointing out some things which have appeared to me defects, at least in some modern preaching; and first, that of addressing the whole congregation as if they were all believers. This is certainly not giving to each their portion in due season. This practice appears to me as absurd as it would be for a physician to deal out the

same medicine indiscriminately, and in equal portions, to all his patients, without once enquiring into the nature of their diseases, situations or circumstances. Another defect, in my opinion, is, that of leading the hearers to conclude, at least by fair implication, that the situation of sinners now is different from what it was in the days of the apostles; and that conviction of sin by the law is not now so necessary but that sinners may be converted without any particular experience of their wretched condition as sinners. This kind of preaching has, in my opinion, a dangerous tendency. It leads sinners to cry 'peace, peace,' when there is no peace, and prevents their application, in a great measure, at the throne of grace for the influence of the Holy Ghost, whose office it is 'to convince of sin,' and to prepare the way for the reception of the Lord Jesus. A third defect, in my opinion, is, that ministers too often do not insist enough upon the great, and important doctrine of regeneration, that they do not sufficiently point out its leading features, guard against its counterfeits, and press the necessity of it upon every individual, whether professor or not. If ministers were to insist much upon this interesting passage, John iii. 'Ye must be born again,' it would, under the divine blessing, be likely to bring many to enquire, 'what they should do to be saved?'

To be a workman that needeth not to be ashamed, is to be a consistent workman, consistent with the word of God and consistent with himself. But when we hear the preacher in the beginning of his discourse, acknowledge the depravity and wretchedness of our natural state, without pressing the necessity of an entire change, the influence of the Holy Ghost to effect this change, and faith in the Lord Jesus Christ as the only way to rest and peace; we cannot see this consistency, nor can we feel that comfort which we would wish to feel. Preachers who would be master builders, must be careful as to the foundation; a mistake here may ruin all; and I believe, generally, there is much of the rubbish of pride, self-love, and self-conceit to be done away before the sinner can discover the Lord Jesus Christ, as the Rock upon which he is to build. I observe that most of those, who have been eminent for their success in the gospel ministry, have been much employed in pressing upon the consciences of their hearers, the necessity of an entire change, in pointing out the nature of this change, and what is to be understood by coming out of themselves to the Lord Jesus Christ. Among others I would men-

tion a Flavel, a Doddridge, an Erskine, a Gilbert Tennant, a Whitefield, an Edwards, &c. &c.

From these considerations, and many more that might be mentioned, it will appear, that ministers stand in greater need of our prayers and sympathy than any others. If they are unfruitful, or are unconverted themselves, they stand on peculiarly dangerous ground; for as their very avocation constrains them to think, speak and write much on divine subjects, this, by the subtilty of Satan and the boundless deceit of the human heart, puts them so to speak beyond conviction; taking all this for gracious exercises. If they are faithful and zealous, they will be the grand objects of the malice of the prince of the power of the air, and the children of disobedience, in whose heart he rules. Ahab could love four hundred false prophets, but there was one true one, whom he could not but hate; in this, ministers are often like the apostle Paul, the more they love, the less they are beloved.

May the spirit of grace and supplication be poured out on all Christ's ministers and people, and may there be joy in heaven and upon earth, at the conversion of many sinners, because of the return of many prodigals to their Heavenly Father! And that will be as life from the dead.

W.

The following ingenious disquisision has been sent us with a request that, if inserted in the Magazine, it may be admitted without alteration. On this account we give it in the author's own words, without making ourselves responsible for the exact accuracy of every position, or the extreme to which some of the reasoning might possibly be carried.

REVELATION SUPERIOR TO REASON.

'In our passage through the boundless ocean of disquisition we often take fogs for land, and after having long toiled to approach them, find, instead of repose and harbours, new storms of objection, and fluctuations of uncertainty.'

Johnson.*

The human mind, cultivated and refined by education, and improved by its commerce with life, ever aiming at excellenc , is a sight worthy of the notice of superior beings. But as every good that we here enjoy, is tinctured, in wisdom, with some evil, so are the energies of this active power frequently ill directed. Its desire to know, leads it into error and absurdity ; and those faculties which might, by a proper tendency, become useful to man, are alas! too often rendered instruments of unhappiness and folly.

Perhaps in no case is this truth evinced so fully, as when the mind pursues objects beyond its reach by 'considering too curiously,'† and attempts, by its limited powers of reason, to unravel the mystic recesses of revelation. As an illustration of my position, I shall adduce some instances, in which this censurable spirit of arrogant enquiry will appear in its true point of view.

Various are the deep and intricate paths of providence, which many, in the presumption of folly, have endeavored, by the glimmering and imperfect light of reason, to elucidate. Among these, none have excited more vain enquiry and speculation than the manner in which we shall arise, and the form which we shall assume, at the last great day. Respecting the last of these points, two opposite principal opinions have been prevalent in different minds. One, that the same body which now envelopes the soul, in whatsoever manner its various component particles may have transmigrated through different

* Review of an Inquiry into the nature of evil.

† Shakespeare.

forms of matter, shall then be re-united to the spirit, and rise, purified, a 'building of God!' And this is, in an obscure manner, confirmed, among other passages of the sacred writings, by the following:

'And though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.'‡

The other opinion is, that a new body, of a more etherial nature than the present one, shall clothe the immortal soul through the ages of eternity.

As each of these is equally easy to be performed by him who holds all power in his hands, the latter seems more consistent with eternal goodness. Objections may be made, however, by sophistical reasoners, to this supposed state: that, as a new body will be given to the soul, identity will be confounded; nor will it be accountable for deeds done in another body. The fallacy of this, is evident.

Persons attached to peculiar opinions, will adhere to any particular text of Scripture, which may be co-incident with their ideas and it is easily perverted to their meaning: thus 2. Cor. chap. 5. verse 1. 2. 3. 4, as well as innumerable other dark passages in the sacred writings, may be modified any way. Hence, some are of opinion that the body will be clothed immediately after death, with a more etherial nature or essence, to fit it for continuing still the residence of the soul, until the morn of universal resurrection. The Platonic doctrine asserted, that the soul could not subsist or act, of itself, without the intervention or mediation of a body or receptacle; and agreeably with this, others have thought that there must be an intermediate state between death and resurrection; and that the soul either lies torpid, or the body is immediately changed into a proper vehicle for it.

Many of these opinions must appear to be absurd on the face of them.

Yet, plausible or accurate as these speculations may be thought, it is evident to a truly enlightened mind, that whatsoever the real state of the soul after the dissolution of the body shall be—these things concern us not; and an enquiry into them, which cannot be resolved by reason, as revelation only can disclose the fact, will merely serve, without any benefit resulting to us, to draw the mind from 'the one thing needful.'

‡ Job. xix. 26. 27.

It appears to me also, that our trust in divine Providence is frequently destroyed by our vain desires to be acquainted with those events which will mark our future lives. They evince that we are not satisfied with our present condition, and that we constantly anticipate its alteration. Altered we know it will be, in this variable stage of existence; but whether for the better or not in respect to ourselves, we surely ought to rest in the disposition of him, who governs the universe by infinite wisdom; and who will order all things for the general good, although it may please him to dispense particular evil. Why then do we depend on future expectations in this transitory state? why so fondly anticipate pleasure, or fearfully predict evil? The future is generally deceptive: it seldom brings that which was desired with ardour, and when the expected time does arrive, the capability of enjoyment is entirely lost. Let us, therefore, gratefully accept the favours of the present moment, for these only are within our reach. Enough is known to direct us to happiness. It is declared by the sacred writings—the unerring standard of purity and truth, that 'secret things belong to God only, but things which are revealed to us, and to our children.'*

Attempt not, then, vain man! who dependest on the bounties of an hour, nay, of a moment, by the limited powers of reason, to lift with unhallowed presumption that curtain, which is impenetrable to the short sighted vision of frail humanity! Stay thy daring steps; and rest satisfied with the uncertainty in which future events are enveloped: and remember, that as revelation only can illuminate the dark recesses of futurity, they are 'secret things;' and consequently not placed within the narrow sphere of our capacity, but 'belong only unto God!' Therefore, it is not very necessary to remind any one who possesses and uses the next best gift to immortality, reason, that we should make a proper use of those truths which are not hidden in mystery, but 'clear as the sun' in his noontide lustre, fair as the moon in her midnight splendour, and to the infidel, who wishes, yet dares not to disbelieve them, 'terrible as an army with banners!'†

Very similar to these enquiries, are the disquisitions on those abstruse subjects, which, as they can never be disclosed by rational deductions, do not interest us, and cannot be pleasing to the Divine Being. The incomprehensible nature and essence of the Trinity, the holy incarnation of Christ, and

* Deut. xxix. 29. † Cant. vi. 10.

his descent into hell, are points, which if they were fully known would perhaps be of no use to us. They would neither enable us to resist the poisoned shafts of our grand enemy, nor add to our happiness here, where it is ordained by a superior intelligence, that we shall see but in part. It is our duty, therefore, to leave these things as we find them, and inquire no further into their mysterious nature. 'Enough is known,' I repeat it, 'to direct us to happines.' That divine voice which said 'touch me not'‡ yet whispers in the ear, "attempt not to unravel those mysteries, which are above your comprehension; but go, tell your brethren;—preach righteousness, but not confusion.'

The study of metaphysics is fascinating to the mind, but it is also delusive. Pursuing our researches into it, we are enveloped in intricacies which we cannot disentangle, and by involving ourselves deeper, we

'find no end, in wand'ring mazes lost.'*

Even the terms used in this branch of knowledge, are in themselves indefinite and vague, and therefore the investigation formed from them, must be obscure and incomprehensible. Contradiction rises on contradiction, and folly succeeds folly. Thus—No man can deny that all things are possible with God. The idea of omnipotence supposes infinite power. Infinite power can create, preserve and destroy. Yet metaphysicians assert that 'omnipotence cannot work contradictions, it can only effect all possible things.' They confute themselves again by allowing, 'But so little are we acquainted with the whole system of nature, that we know not what things are possible, and what are not!'† Can finite nature, therefore, comprehend or presume to limit infinity? or declare what things are possible, and what are not? can we reconcile omnipotence with the power of changing immutability? or prescience in the Deity, with free-agency in man? No! our 'reason reels!'‡ As we know nothing, we cannot deny that he who formed immutable laws can render them mutable! that he who made an immortal soul can in the twinkling of an eye, annihilate it forever! Deride not, presumptuous reasoner! for on rational grounds I would ask thee, if thou can declare these things to be impossible? for thou knowest not what are possible, and what are not. Endeavour to disentangle thyself, and thou be-

‡ St. John xx. 17. * Milton.
† Inquiry into the nature and origin of evil. ‡ Young.

comest still more bewildered by the denser fogs which encircle thee! If immutability cannot be changed, and if an immortal being cannot be destroyed by infinite power, is that power infinite? and on the contrary, if immutability can be rendered mutable, is it not a self-evident inconsistency? If these things be paradoxes to human perceptions, remember,—that God who created the rational mind, hath set limits to its deductions:—'Thus far shalt thou go and no farther.'

By these imperfect views of the subjects of metaphysical research, may be seen, their general tendency.

Revelation therefore will and must ever be superior to reason; for the latter can only be exercised when comparisons are possible. Of the nature and essence of beings, infinitely superior to our imperfect state, we know nothing! How then can we compare them with things which are known, and thus produce a correct idea, when analogy is lost, and similitude imperceptible? All is conjecture, and human reason vain!

Beware, therefore, my readers, of presuming to open with unhallowed hands the book of mystery, sealed with a sevenfold seal. May you, guided by revealed light, direct the energies of the soul to proper objects, and strive to fulfil those great duties of life, which are indicated by religion, and consistent with right reason; without endeavouring to elucidate those recesses which will ever remain inscrutable to the eye of mortality. Be not indifferent to these, but rouse every faculty of the mind to accomplish them; that you may have the discrimination to behold, and resolution to follow, with unwearied perseverance, those things which belong to your eternal peace, before the sun of mercy shall have set, to rise no more, the day of grace, closed, a darkness of horrors shall have encompassed you, and they become forever hid from your eyes!

ALOR.

ON PUBLIC WORSHIP.

"Social worship is an institution in which the finger of God is most visibly perceived. It is a provision of wisdom and benevolence for the many and returning exigencies of a fallen creature, seeking to worship his maker in spirit and in truth. To say that it has the authority of a divine command, and that it is a duty of indispensable obligation, is to say but little, on so delightful and profitable an exercise of the spiritual faculties in man. That the most high, who inhabiteth eternity, should visit temples made with hands; that he whose nature is universal, should make his presence local; hold converse with the lowest of his intellectual works, and receive homage from the most depraved and rebellious of his subjects, are considerations with which few minds can be altogether unaffected. The devout soul rejoices to meet these overtures of mercy, and grateful for so much condescension in the God of its Salvation, needs no other motive to adoration and worship, than the spontaneous impulse of its own feelings.

The very existence of social worship, as an avowed and acknowledged duty, upholds the general sentiments of religion and virtue, and keeps them from being lost in the vortex of human passions. While this continues, men cannot become impudently, nor universally profane. Many may deride, and more may neglect, what a few will continue to practice; but sin and irreligion will suffer a check from the few examples, and the knowledge of God can never be wholly lost, while any public respect is paid to his altars. Remove this institution, and I see not by what expedient, a higher principle can be preserved in the world, than the fear of man, and the sense of human authority.——Public worship may be defeated by total absence and utter disuse. Sufficient and more than sufficient time may be found for solitary and private devotion, but it may well be doubted, whether any advantage which man derives from domestic meditation can counterbalance the loss of the sacred union which is sometimes dispensed, and always promised, to the public worshippers of the living God."

"When the Almighty condescends to be present, a small difficulty should not obstruct our attendance; and where his visits are regular, ours should be the same. To annex a fashion to one service, and fix a reproach upon another; to make the morning service reputable, and the evening degrading; to adjust schemes of visiting and entertainment upon a

plan, as it were, of premeditated interference with the accustomed hours of social worship; to detain servants and other members of your family upon similar pleas of occupation and engagement, are certainly not among the venial and admissable pretexts for interrupted attendance. Of the Heavenly Regions, and the employments which distinguish them, we know but little; but what we do know, finds a nearer resemblance in social worship, than any other sort of terrestrial occupation. Prayers and praises, acts of reverence and expressions of love, engage, by turns, those myriads of the redeemed, whose multitude cannot be numbered, and whose united accents, are as the sound of many waters.

Do we desire, do we hope, to join them, and to unite our voices with theirs? Let us not forsake those initiatory assemblies below. Providence has supplied us in these, with means which it will become us to improve; and we may then hope to mix, not altogether unprepared, with that godly society of glorified spirits, who with an ardour here unfelt, and a tone of devotion to us unknown, cease not day nor night their services of adoration and homage to him that liveth forever and ever."

Owen's Christian Monitor.

PHYSICO THEOLOGY.

It is no uncommon thing to hear infidels attempt to support the position, that such a revelation of the mind and will of God as is contained in the Bible, was unnecessary; for that the great volume of nature affords sufficient light to enablemankind to walk in the path of truth and duty, and finally to lead the soul to the full enjoyment of its author.

The absurdity of this theory has been frequently and successfully exposed; but, though its advocates have been so often defeated in its discussion, they return to the doctrine as the most plausible and necessary part of their defence. Seldom, if ever, do we see them attempt to regulate their lives by the best light which reason affords, but by their conduct every principle of religion and morality is unceasingly violated, and thus they prove the total fallacy of their own opinions. They, indeed, behold the wonderful works which are

constantly displayed in the natural world, but it is evidently without the least reflection on the wisdom and goodness of their author, and without exciting one idea of the omnipotence and providential care of the Almighty. In short, the assertion, that, 'God counteth the hairs of our heads, and that a sparrow cannot fall to the ground without the knowledge of our Heavenly Father,' excites only a contemptuous smile in the infidel.

But far otherwise is it with the christian. To his mind the knowledge of God is revealed in the scriptures of the old and new Testament, and on his heart, by the influences and enlightenings of the Holy Spirit. He sees God in all his works, and, while contemplating the wonders of nature, observes the lively traces of an Almighty hand, exhibited in every part of creation. By this view, the heart is melted and brought to a more fervent love and adoration of the author of all good, adopting the exclamation of the sublime poet,

"These are thy glorious works, parent of good!
"Almighty! thine this universal frame.
"Thus wondrous fair—thyself how wondrous then!
"Unspeakable! who sitt'st above the heavens,
"To us invisible, or dimly seen
"In these, thy lowest works; yet these declare
"Thy goodness beyond thought, and power divine.

For the reason thus stated, a part of this periodical work shall always be open for the publication of facts from natural history, especially when accompanied with such useful observations and applications as may conform to the general plan of the Magazine. This devision of our plan shall now be commenced with the history of a very curious animal of our own country, generally known by the name of the Opposum.

This animal is about the size of a Racoon, or rather larger than a large Cat, except that its body is much more corpulent, and its legs more robust. The colour is generally greyish, and sometimes nearly brown. The head is long, with a sharp pointed nose: the ears are round, naked, and thin: the eyes are small, black, and lively. Long stiff hairs, are on each side of the nose and behind the eyes; and the hind part of the neck and back is covered with hair, two inches long, the bottom of which is of a yellowish white, the middle part black, and the ends of a greyish white. The sides of the

animal are covered with a hair of a dusky dirty colour, and the belly with that which is of a soft and woolly texture.

The tail is long, almost naked (except near the body) nearly like that of a rat, but rather scaley. It looks almost like the body of a snake, and has the same prehensible quality, with that of some monkeys. The body is round and pretty thick. The legs are short; and on the lower part of the belly of the female, there is a kind of bag or pouch, in which the teats are lodged, and where the young take shelter, as soon as they are born. This bag or pouch is formed by the skin being double in this part, and being closed at the upper part of the body, and the open part towards the lower. This is covered with fur, in the same manner as the other parts of the animal; and therefore, although one of the most remarkable things in animals, it is not obvious to the sight. The length of the body is from twenty-six to eighteen inches, while that of the tail is from twenty-four to twenty-six inches. When the female is about to bring forth, she makes a nest of dry grass, near the foot of a tree, in a close bush. Her litter is generally four, five, or six, at a time. The young immediately take shelter in the bag or pouch of the dam, and fasten so closely to the teats, that they cannot be seperated without difficulty. They are at first blind, naked, very small, and tender; therefore the bag above described is extremely useful. The warmth of the body of the dam, cherishes them while they suck and when the middle of the day is warm enough for them to be abroad in the open air, still the mornings and the evenings render it necessary to have this refuge from the cold. After they are capable of running about, the bag serves as an assylum from danger; and the dam carries them about with her in safety. She shows an excessive attachment to her young, and will suffer any torture rather than allow this receptacle to be opened; and when abroad with them, she is as watchful over them as a hen is over her chickens. She is alarmed at every appearance of danger, and by a noise, well understood by her young, she calls them into her bag, as the hen does her chickens under her wings. There belongs to this bag, two bones, not to be met with in any other animal, and four pair of muscles. At night she takes the same care of them. The tail is now of the greatest use to her, and the instrument of her safety. Her young are a delicious morsel to their enemies, who will climb the trees after them; to avoid which the old one twists her tail twice round some small bough of a tree, and

then drops from it, hanging without pain, and out of the reach of danger, though her head is downwards. Whenever she pleases, by a swing she recovers the branch with her feet, and loosening the twist of her tail, walks about as usual. The spikes or hooks in the middle of the underside of the vertebræ of the tail, are a wonderful piece of mechanism. The first three vertebræ have none of these spikes, but in all the rest they are to be observed. They are placed just at the articulation of each joint, and in the middle from the sides. Nothing could be more advantageously contrived for performing the office of hanging by the tail; for when the tail is twisted or wound about a bough, this hook of the spine easily sustains the weight, and there is but little labour of the muscles required, only enough for bowing or crooking the tail.

In the formation of this animal is a wonderful display of the infinite goodness as well as wisdom of the great Creator, who has so amply provided for every living thing.—While he thus holds forth, in this animal, an instance of parental care and tenderness, he expects a proper notice and improvement of it, by those of his creatures, who are so much more exalted in the scale of intelligence. The social duties are so agreeable to every one who has a proper view of his relative situation that a fulfilment of them in any creature whatever, is a pleasing sight, and affords great satisfaction to the contemplative mind. If we reflect on the parental care and great attention of the Oppossum in guarding and protecting her helpless young from every intruding foe, with how much greater pleasure must we regard those pious parents who consider their beloved children as a charge committed to them to prepare for eternity, and devote their time and talents to fit them for the employment of the heavenly state; who continually bear them on their hearts, when allowed nearness of access to the throne of grace, and earnestly supplicate for them, as for their own souls? Do not parents of this character, seek the best interests of mankind, by thus preparing their children to be useful members of society here, and to become exalted members of the Redeemer's Kingdom hereafter? Do they not thus acquire the approbation of their God, and the esteem of their fellow men? And do not they forfeit both who omit this important duty? Parents who neglect the best interests of your children, who neglect their immortal souls, and expose them to everlasting pain, learn your duty from the humble animal here described.

Z.

ANTIQUITIES.

Whatever has a tendency to promote religious knowledge will at all times be acceptable to those, who have the direction of this periodical work, especially as it comes so immediately within the letter of their instructions from the General Assembly, under whose patronage it has been begun. To this end every thing that tends to explain the practices and ancient customs of the church of God under the Jewish or Christian dispensation, and of course to make the New Testament better understood, will readily command a distinguished place in our Magazine.

At present, we shall introduce this subject by explaining the principal feasts or festivals of the Jews, being solemn days set apart for the honor and service of God, either as a memorial of some signal deliverance received by the special interposition of his providence, or to keep alive the remembrance of some severe punishment inflicted for their transgressions and disobedience. The first kind were generally termed Sabbaths or Rests, and on which they offered eucharistical sacrifices, with a joyful and innocent exemption from labour. Those of the other sort, were days of fasting and atonement. In all their religious ceremonies there were special and particular provisions, by which they were distinguished, in the clearest manner, from the idolatrous practices of the Heathen Nations.

Some of these feasts and fasts were held by divine, and some by human authority. Those of the first sort, at least the most solemn of them, were the Passover, the Penticost, and the feast of Tabernacles. These were annual feasts, and were celebrated only at Jerusalem, when all the male Israelites were obliged to appear, unless they had the best reasons for their absence. The duration of their celebration was different; some feasts were held for one day, and others for a whole week. Those that lasted a week had some days more solemn than the rest. The holiest, were called the great or good days—vid. John vii. 37. During these festivals, the parts of the sacrifices that were to be eaten, and the Shew Bread, were divided among the twenty four courses of Priests.—Criminals were by law to be executed at these festivals, that their punishment might have a proper effect on all. The Jews, therefore, were not restrained by their law, in fearing to put Jesus to death during the feast, lest the people should make a disturbance.

The feast of the Passover answers to the Easter observed by some christians, and was instituted in Egypt on the Angel's passing over the houses of the Israelites and sparing their first born, while those of the Egyptians were universally slain. The Lamb offered on this occasion was called the Paschal Lamb and the Passover.—St. Paul calls Jesus Christ our Passover or Paschal Lamb. 1. Cor. v. 7. The Passover was also called the feast of unleavened bread, because it was eaten on this occasion, and no other, on pain of death. This was peculiarly applicable to the second day of the feast, or the 15th day of the month.

The particulars of this feast, consisted in the killing and eating of the Paschal Lamb—The unleavened Bread, and offering up a handful of Barley, called the Omer.

At all the feasts, and especially at the Passover, great numbers of victims, besides the Lamb, were offered up. The flesh of these was first served up at this feast, on which the Israelites supped, and afterwards eat the Paschal Lamb, of which it was sufficient that each person ate a piece of the size of an olive. This Lamb was called the Body of the Passover, to distinguish it from the Entrails and the Blood that were offered upon the Altar.—Thus Christ distinguished, when he emphatically said 'this is my Body,' that is, it is not merely an emblem of the Paschal Lamb which was itself but a figure, but an emblem of my body, who am the real sacrifice signified by the passover. The Lamb was killed on the 14th day of the month between three o'clock in the afternoon and sun set, during which time our Lord expired on the cross. After the Lamb was slain, the blood was sprinkled on the Altar, and the fat and entrails consumed, the Lamb was then returned to the offerer to be eaten in his family. It was to be thoroughly roasted and not boiled, and not a bone of it was to be broken. When the family was not large enough to eat the whole, (for every one was to partake, Freemen and Slaves, Men and Women) the master invited others to partake with him. These were called brethren, companions and friends——Hence, the severe rebuke of our Lord to Judas, when he called him friend or companion.

The guests leaned on their left arms upon beds round a table, on which the Lamb was set—also they had bitter herbs, unleavened bread, and a dish full of a thick sauce, to represent the mortar which they used to make bricks of in Egypt, generally made of dryed dates and figs. The mode of eating, lying on the arm, and resting sometimes on each others bosoms, was considered emblematic of their rest from their slavery, and

also a sign of the equality and perfect union of the guests—Thus we read of Abraham's bosom and the Son's being in the bosom of the Father.

When the guests were seated, the master took a cup of wine and water, and gave thanks to God, and then drank it, after which he gave to each one a cup, which they were obliged to drink—Thus Christ says, 'drink ye all of it.'—Afterwards they ate the unleavened bread, and bitter herbs, dipped in the sauce or mixture. Then another cup, attended with thanksgiving, was drunken, when they ate again. Lastly the Paschal Lamb was eaten, and then they drank another cup, which was called the cup of blessing. The whole ceremony ended with a fourth cup and singing a psalm, called by Mark a hymn.

On the next day, after the feast of unleavened bread, on the 16th day of March, they offered up to God on the Altar, the homer or gomer of oats and barley (which was a Sheaf of the Grain,) with great ceremony.

The second feast of the Jews, was the Pentecost; so called because it was kept fifty days after that of unleavened bread or the 15th of March, which corresponds with our Whitsuntide. It was also called the Feast of weeks, because it was kept seven weeks after the Passover, and the feast of harvest, became the first fruits of the wheat harvest were then offered, also seven Lambs of that year, one Calf and two Rams for a burnt offering; two Lambs for a peace offering, and a Goat for a sin offering. The design of this feast was, to oblige the Israelites to repair to the temple of the Lord, there to acknowledge his absolute dominion over the whole Land and to offer him the first fruits of their harvest; and farther that they might render thanks to God for the law given on Mount Sinai on the 50th day after coming out of Egypt. This feast lasted but one day, and was accompanied with many sacrifices, offerings and libations, with great mirth and rejoicing. It was on this day that the Holy Ghost miraculously descended on the Apostles, and thus confirmed the new Law or gospel of our Lord.

The feast of Tabernacles, so called because the people dwelt in tents or tabernacles, and which corresponds with our Christmas, lasted seven, or rather eight, days, and began on the fifteenth day of the month Tisri; which answers to parts of our September and October, and by many is supposed to be the true time of our Saviour's birth. It took its rise from the Israelites having dwelt in tents or tabernacles while they were in the desert, or else, as some suppose, in remembrance of the

building of the tabernacle. The design of this feast was also to give thanks for the fruits of the vine, as well as of other trees, that were gathered at this time; and to beg God's blessing on those of the ensuing year. This feast was accompanied with the greatest rejoicing, because they then prayed with particular earnestness and zeal for the Messiah's coming.

They were obliged to dwell, all the time of the feast, in tents, usually on the tops of their houses. They daily offered abundances of sacrifices—They carried in their hands branches of Palm Trees, Olives, Citrons, and singing Hosanna's—that is, 'Save I beseech thee:' By which words, out of the 18th Psalm, they prayed for the coming of the Messiah. In this manner was Christ conducted into Jerusalem by the believing Jews, who looking upon him as the promised Messiah, expressed an uncommon joy upon finding in him the accomplishment of those petitions which they had so often put up to heaven at this feast.

They walked every day round the Altar, with these branches in their hands singing Hosanna's, and during which, the trumpets sounded on all sides. But on the 7th day, they went seven times round the Altar, and this was called the great Hosanna. To this last ceremony St. John seems to allude in the Revelations, when the Saints are represented as standing round the throne of the Lamb with Palms in their hands, and singing '*Salvation cometh from God and the Lamb.*'

The most remarkable ceremony performed at this feast was the libations or pouring out of the water, which was done every day. This water was drawn by the Priest from the Pool of Siloam, and was poured on the Altar, at the morning sacrafice, the people singing, in the words of the Prophet Isaiah, '*with joy shall ye draw water out of the wells of salvation.*' The Jews themselves supposed this water to be emblematic of the Holy Ghost, therefore Jesus Christ on the last day of the feast cried to the people, '*If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water, but this spake he of the spirit, which they who believe on him should receive.*' On this occasion, they testified the greatest joy and rejoicings, and the whole was very expressive of the publishing the glad tidings of salvation through the expected Messiah, and the pouring out of the holy spirit on believers.

Z.

ANSWERS TO QUERIES IN OUR LAST MAGAZINE.

1st. Who were the *Grecians*, as contra-distinguished from the *Hebrews*, mentioned in Acts vi. 1? '*And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations*'—It is believed that the paraphrase of this passage by Dr. Doddridge, gives a satisfactory explanation of it, and fully answers the interrogatories of the Querist; if it does not, the Doctor has two notes on this text which may be consulted, and in which some other opinions or conjectures are stated. The paraphrase is as follows: '*Now in those days* of which we have been speaking, and sometime after the fact last recorded, had fallen out, *the number of the disciples being multiplied, there arose a murmuring of the* Hellenists, or *Grecians*, that is, of those converts to the gospel who, being foreign Jews, and coming from the western countries, used the Greek language in their synagogues and in their conversation, *against the Hebrews*, who were natives of Judea, and used the Hebrew, or the Syriac tongue; *because*, as they were strangers at Jerusalem, and had not so much interest as the natives, some of *their* necessitous *widows were*, in some degree at least, *neglected in the daily ministration* of the charities that were distributed to the poor members of the church. And as the apostles were concerned, though not alone, in that distribution, (the money raised as above, by the sale of estates, having been brought to them) they were solicitous to obviate all those reflections which might fall upon them on this occasion, as they might otherwise, in some measure have affected, their usefulness.'

2d. What is the true meaning of Rom. ix. 3 *?*

This text, as it stands in the common English translation of the Bible, is as follows: 'For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.' It is believed that this passage, which has caused so much speculation among commentators and divines, may best be explained by translating it literally from the original. In the original it stands thus—'Ηυχόμην γὰ

αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστου ὑπερ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σαρκα.' These words may be literally translated into english two ways, considering anathema as an adopted english word; first, 'For I myself did wish to be an-anathema from Christ, for my brethren my kindred according to the flesh.' Or, second, 'For I myself did wish an anathema to be from Christ, for my brethren my kindred according to the flesh.'

These literal translations of the passage, show that the common version is neither literal nor just. To render it correct, either ἐγὼ or αὐτὸς, or both of them, should be in the accusative case, following ηὐχομαι and preceding εἶναι in the infinitive mood; or else the verb ηὐχομαι ought to have been in the potential or subjunctive mood, followed by the conjunction ὅτι or ἵνα. But this is totally different from the fact. There is no conjunction following ηὐχομην; yet ἐγὼ and αὐτὸς are both in the nominative case; being, as they often are,* a compound nominative to the verb ηὐχομην, which is here found in the imperfect tense of the indicative mood, and not in the potential; so that the apostle plainly speaks of something he *actually did*, not of something that he *could do*, or was *willing to do*. In short, the common translation cannot be formed from the original, without setting grammar at defiance, or taking such liberties with the structure aud sense of the Greek language, as seem altogether singular and unwarrantable. It is well known that the Latin translation of Arias Montanus, is as exactly literal, as that language will admit; and it is here subjoined to confirm that which is given above in english—'Optabam enim ipse ego anathema esse à Christo, pro fratribus meis, cognatis meis secundum carnem.'—It seems proper to add, that the hint of the English translations of this text, given above, was taken from a version made by Charles Thompson, formerly secretary to Congress; who has tranlated the whole Bible from the Greek, the old Testament from the Septuagint version, and the new from the original; a work still in manuscript, but which the writer of this earnestly wishes were in print.

The literal translations here given, will also, in some measure, enable every attentive reader, and especially every reader who is accustomed to investigate such subjects, to judge of

* See 2. Cor. x. 1. and xii. 13, and in the plural, John iii, 28.

the true sense of the passage, or in what manner it ought to be explained. Let us consider each of the two forms in which we have seen that the text may be literally rendered.—

1. 'I myself did wish to be an anathema from Christ, for my brethren my kindred according to the flesh.' The words will bear this rendering, and indeed it has some relation to that in common use, though it still differs very materially from it. Taken thus, the apostle's meaning seems to me to be this: 'There was a time, when, being bitterly opposed to the gospel, I did wish or imprecate an anathema on myself, or to be accursed from Christ; that is, so fully did I disbelieve all his pretensions, and so completely and wickedly was I disposed to set his power at defiance, that I challenged, prayed, and invoked him, if he were able, to curse me, or to make me an execration, and excommunicate me forever from himself, and from all his benefits: And this I did ὑπερ τ ἀδελφῶν μν, *because, or on account, of* my brethren, &c. I was so devoted to them, so engaged to vindicate what they had done and were doing, so zealous in the business in which they were occupied, insulting Christ and preventing the spread of his gospel, that I entered into all their malicious plans and spirit, and went with them to every extreme of rage and hatred, in their endeavours effectually to exterminate the religion of Jesus.' In favour of this paraphrase I shall only remark, that the preposition ὑπερ, commonly rendered *for* (perhaps because the meanings of *for* are so numerous and ambiguous, Johnson having enumerated about forty) may correctly, in some instances, be translated *because* or *on account of*. See Parkhurst's Lexicon, or the places to which he refers, Acts v. 41. and 9. 16. and Rom. xv. 9.

2. The other form which the words assume, when literally translated, is this, 'I myself did wish an anathema to be from Christ, for my brethren my kindred according to the flesh;' That is; 'such was my inveterate rage against Christ, so 'exceedingly mad' was I against him and his cause, that I myself did actually defy his power, and dare his vengeance and anathema, in the most explicit and awful manner: and to show how utterly I disbelieved and despised the claims that he made to be the Messiah, I did not confine the awful imprecation invoked, to myself, but extended it to my whole kindred and nation, invoking it ὑπερ τ ἀδελφῶν μν, *for*, that is, *in behalf of*, my brethren &c.'—It will be seen that this paraphrase in some respects agrees with the other, and

in some points differs considerably from it. The sense which it expresses, I take to be that which the apostle really intended to convey in the text we consider: and for this I offer the following reasons: (1.) It is more agreeable to the usual structure of the Greek language, to consider ἀνάθεμα as immediately following ηὐχόμην, and then εἶναι as following ἀνάθεμα than to take two verbs (ηὐχόμην εἶναι) together, when they may be seperated by a governed case coming between them. In addition to this, it is to be remarked that εὔχεσθαί τὰ ἀγάθα Θεῶ, or ἀπὸ Θεῶ, is a genuine and even a classic phrase, for *asking good things of God.* Now εὐχεσθαι ἀνάθεμα ἀπὸ Χριστοῦ is exactly similar in structure, though opposite in sense. It is to invoke evil, instead of good. So that it may be considered as a phrase of the Greek tongue, for imprecating evil.

(2.) The sense of ὑπερ τ ἀδελφῶν μυ in this last paraphrase, in which the words are englished *in behalf of my bretheren*, is warranted by a number of instances in the New Testament, as may be seen in Parkhurst's Lexicon under the word ὑπερ; and, indeed, this is often the sense both of the Latin preposition *pro* and the English *for*. But what is of still far greater importance, it is, in this sense, idiomatically used, in connexion with εὐχομαὶ, and with its compounds and derivatives: thus, James v. 16—εὐχεσθε ὑπερ αλληλων—'pray for one another,' that is, invoke or implore blessings *in behalf of* one another. Matt. v. 44.—προσεύχεσθε ὑπερ τ ἐπηρεἰζοντων ὑμᾶς,—'pray for' [i. e. *in behalf of*, or invoke blessings on] 'them that despitefully use you.' I. Tim. ii. 1. Παρἐκαλω—προσευχὰς—ὑπερ παντων ἀνθρώπων. 'I exhort—that prayers be made—for [i. e. *in behalf of*, or that blessings be invoked upon] all men.' It appears, then, that the preposition ὑπερ joined with the verb εὐχομαι, does peculiarly denote a prayer made *for* or *in behalf of* another, who is to be the subject or possessor of that, for which the prayer is made; and this is a circumstance of more importance in cases like the present, than can be estimated by those who have not been, in some measure familiar with them. In the passage to be explained, it is indeed an anathema which we say was invoked from Christ, but it was (for this is the precise point in view) ὑπερ τ ἀδελφῶν *for, upon*, or *in behalf of* his brethren; and not as our translation represents it on the apostle alone, and that his brethren might be saved.

(3.) In all nations and in all ages, it seems to have been a method of expressing the extreme of defiance, hatred, and contempt, to *dare a party to do his worst*, or to invoke his anathema or curse. Thus Balam said to Balak, Num. xxiii. 7.

'Come curse me Jacob and defy me Israel,' and was answered: 'how shall I defy whom the Lord hath not defied.' Thus the Philistine Goliah, defied not only the 'armies of Isreal,' but, 'the God of Israel.' I. Sam. xvii. 45. Julian the apostate, in a much later age, appears to have done what amounted to the act here contemplated, as it relates to Christ. But how common is it in our time for both nations and individuals to use this form of defiance? How often have the British nation lately said, in regard to those who threaten them with invasion; 'Let them do their worst, we dare their vengeance, we challenge them to come, we wish they would come, let them hurt us if they can.'

(4.) Paul, though not a native of Jerusalem, was, we know, 'brought up' there 'at the feet of Gamaliel.' That appears to have been the place of his residence. He was certainly there within a very short time after the crucifixion of our Lord, (probably within a year) at the martyrdom of Stephen, to which 'he consented' or contributed, and kept the clothes of those who slew him. There is, in a word, no evidence that he had ever been from Jerusalem since the crucifixion, and a strong probability that he was there at the time. It is, therefore, no extravagant conjecture, to suppose that this young Pharisee, of an ardent temper and an active spirit, who took such a decided part in the murder of the first martyr, had been also concerned in the death of his Lord; and that the very anathema to which he here refers, as having invoked it on himself and his nation, was that awul one recorded Matt. xxvii. 25. 'His blood be on us and on our children.' This, it will be observed, is a fearful example of what is mentioned under the preceding particular: and I repeat it, that it is no way improbable that in the text now under consideration, the apostle refers to this very imprecation, and declares that he joined with his countrymen in it—If so, well might he have, as in the most solemn manner he declares he actually had, 'great heaviness and continual sorrow in his heart.' But, at any rate, the apostle himself informs us that he was not only 'a persecutor,' but 'a blasphemer,' and that with the most furious zeal 'he did many things contrary to the name of Jesus of Nazareth.' It is no way unlikely then that he had even frequently, by way of defiance, invoked the anathema or vengeance of Christ on himself and his people.

(5.) The translation which I have given suits fully as well with the context as that in common use, or rather, as already hinted, the force and propriety of the preceding words are aug-

mented by it. The solemn declaration, by which the chapter is introduced, of the great heaviness and continual sorrow of heart which the apostle felt, is, by the common version, to find its cause solely in the miserable and almost hopeless unbelief and danger of his brethren the Jews. This cause is represented in the translation now proposed, as having, indeed, all its force; but it is also greatly increased or aggravated by the consideration that the apostle had not only once been in that awful situation himself, but had contributed all in his power to fix them in it, and that some of the effects of his endeavours for this purpose did probably still remain. He had done mischief to the souls of his brethren which he could not repair.

My reasons for this translation and interpretation of the remarkable passage of scripture to which the enquiry in the last magazine referred, are now before the public. In detailing them I have been led into a longer discussion, and into more minute and verbal criticism, than I could have wished. But it is hoped an apology for both may be found in the nature of the subject. If what has been said be well founded (and the substance of it is sincerely believed to be so by the writer) there will be no difficulty in showing how the apostle could be willing to suffer an anathema, either in this life, or the life to come, for the sake of his kindred; for he asserts no such thing, but speaks of the blasphemous impiety with which he had been chargeable before his conversion, some of the fruits of which might still exist. On the whole, I think this extraordinary text, in a translation not servilely literal, but still expressing the literal sense of the original words, should stand thus. 'For I myself did invoke an anathema from Christ,* upon my brethren, my kindred according to the flesh.'

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* The primary and leading sense of the preposition ὑπερ is *over* or *upon*. From it is derived the latin *super*. As this is the primary and leading sense, it would be warrantable to adopt it if there were but one passage in the New Testament which seemed to require it.

QUESTION.

When Christ applied to John for baptism, he forbad him, saying, 'I have need to be baptised of thee, and comest thou to me?' but Jesus answered, 'suffer it to be so now, for thus it becometh us to fulfil all righteousness.' Afterwards Jesus practised this rite, during his ministry, by his disciples (vid. John iv. 1. and 2. v.) and immediately before his ascension, expressly continued the ordinance of baptism in his church, saying, 'go ye forth and teach *all nations*, baptising them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*;' which appears to me merely an extension of the ordinance to the gentiles in the name of the Trinity, as heretofore it was confined to the Jews alone.

Christ had previously told Nicodemus, that 'except a man be born of water and of the spirit, he cannot enter into the kingdom of God,'——Yet notwithstanding this positive ordinance, so necessary to fulfil all righteousness, and of which Christ himself partook, we do not read (as can now be remembered) that any of the apostles of our Lord were themselves ever baptised.

How is this difficulty solved? An explanation will be thankfully received by one of your subscribers.

Z.

MAHOMETAN CREED.

A catechism has lately been printed at Constantinople, for the instruction of children, educated in the Mahometan religion. It forms a copious commentary on the tenets of Islamism. The principal articles to which the young Mussulman is required to give his assent, are comprised in the following declarations;—I believe in the books which have been delivered from heaven to the prophets. In this manner was the koran given to Mahomet, the pentateuch to Moses, the psalter to David, and the gospel to Jesus.—I believe in the prophets, and the miracles which they performed. Adam was the first prophet, and Mahomet the last. I believe that for the space of fifty thousand years, the righteous shall repose under the shade of the terestrial paradise, and the wicked shall be exposed naked to the burning rays of the sun. I believe in

the bridge Sirat, which passes over the bottomless pit of Hell. It is as fine as a hair, and as sharp as a sabre. All must pass over it and the wicked shall be thrown off.—I believe in the water pools of Paradise. Each of the prophets has, in Paradise, a bason for his own use ; the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in Heaven and Hell. The inhabitants of the former know no want, and the Houris who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver and the cement gold. The damned are, on the contrary, tormented with fire, and by voracious and poisonous animals.'

How are truth and falshood here blended together! what a sensual heaven does a Mussulman look for! happy christian! whose *Bible* is unmingled truth, and who hopes for a heaven not of sensual life, but of holy love and joy.

ANECDOTE.

A Neapolitan Nobleman fought fourteen duels to prove that Dante was a greater poet than Ariosto. At his death-bed, a confessor, who was a great admirer of Ariosto, desired him to acknowledge the superiority of this poet; 'Father,' answered the dying Nobleman 'to tell you the truth, I never read either Dante or Ariosto.'

Were the causes of many of our modern duels examined, it would appear that those engaged in them could assign no better reason for risking the loss of their own lives, or those of their fellow-creatures, than this Neapolitan Nobleman.

RELIGIOUS INTELLIGENCE.

We observe with pleasure the exertions of a society for sending "missionaries to Africa and the East," which has lately been formed in England, by members of the established church. It has existed about four years. We have just received the last annual report of their committee, with an appendix containing their address to their missionaries with the answers. The whole seems so interesting, and contains so many valuable remarks on missions, and so much information that may both entertain and edify our readers, that we determine to insert it without abridgment in our Magazine.

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Report of the Committee, delivered to the annual meeting, held May 22, 1804, at the new London Tavern, Cheapside.

THOUGH your committee entertain the most satisfactory hopes of the Divine blessing on the ultimate designs of this institution, it has yet been, from the beginning, their desire, to caution their friends against the expectation of a rapid progress. They are sensible, that such an expectation would not correspond with the usual method of Divine Providence towards those undertakings, which are eventually rendered the most beneficial to mankind.

In this view it is, that your committee wish to consider every past delay in the accomplishment of their designs, every interruption of their efforts, and every disappointment of their expectations. They are aware that their progress has been slow. The views of the society have, however, been progressively improving; and your committee have now the happiness of meeting the subscribers with more satisfaction than they have before felt, in the prospect which begins to open before them of missionary labours among the heathen.

The designs which have, from time to time, been brought before the society, have, through the last year, been kept in view by your committee; and its principal object has, they trust, been pursued with perseverance. The steps which have been taken for that end, your committee now beg leave to detail.

It was expected that an opportunity would have been afforded, very soon after the last general meeting, to convey the two missionary catechists, Melchior Renner and Peter Hartwig, who were present at that meeting, to the place of their destination. But a variety of circumstances occasioned a delay till about two months since. The principal causes of that delay will prove, it may be hoped, advantageous to the progress of the society's designs.

During the time which the missionaries were delayed, they were employed in preparation for their work, in acquiring a more perfect knowledge of the English language, in which it will be necessary for them to correspond with the society, and some little acquaintance with the Susoo, which may expedite their attainment of that language in Africa, and, of course, their communication with the natives.

This delay has also enabled your committee to form those arrangements, which may, by the Divine blessing, prove instrumental in securing and promoting the views of the society.

Another very important object has been obtained by this delay. The measure originally intended by the society, of sending out laymen in the character of catechists, in case clergymen regularly ordained did not offer themselves as missionaries, was one to which the society did not purpose to resort, if it could be avoided. Your committee are happy to state, that there is not likely to be any necessity of adopting this measure. An offer of ordination in the Lutheran church to which they belonged, having been made to Messrs. Renner and Hartwig, it was the opinion of your committee, that they ought to embrace this offer. In the latter end, therefore, of last year, they went over to Germany, where they received ordination; and, on their return, were accepted as missionaries of the society, to be employed as ministers of a sister communion to the church of England, after the example of the venerable Society for Promoting Christian Knowledge. The facility with which pious and devoted missionaries may obtain regular ordination in the Lutheran church, will greatly assist the plans and exertions of this society.

A few weeks after the return of the missionaries from Germany, the younger of them, Mr. Hartwig, was married to an English woman, with the approbation of the committee. Various circumstances inclined your committee to believe, that they ought not to oppose this union,

though it would necessarily subject the society, in the outset at least, to an increased expenditure. Events are uncertain, but they have reason to hope, that this circumstance also will contribute to the furtherance of the society's designs in the instruction of the benighted Africans.

On Jan. 31st, an address was delivered to them, at an open committee, convened for that purpose; when they took leave of the society in an affecting and pious letter, drawn up and signed by them all for that purpose, the missionaries not being able to express themselves readily in the English language.

At Portsmouth, whither they were attended by the deputy secretary, at the desire of your committee, they embarked on board a vessel for Sierra Leone; and as the ship was detained there several days, waiting for a convoy, your committee heard with pleasure, that they were comfortably accommodated, and were in good spirits; that they were very kindly treated by the captain, and that they were anxiously desirous of entering upon their office. Your committee entertain the hope that they are, before this time, arrived at the colony, and preparing for their labours; as the vessel was heard of several weeks since, off the Madeiras, within a few days' sail of her destination.

A letter, dated Freetown, 27th Aug. 1803, from the committee of correspondence at Sierra Leone, acknowledged the receipt of a letter from your committee of the 10th of June, announcing the approaching departure of the missionaries, and begging the committee at the colony to make suitable preparation for their residence for a proper season in the vicinity of the colony. The committee at the colony expressed their hearty concurrence with your committee in the plan of the missionaries' temporary residence at Sierra Leone, and their own determination to give every assistance in their power to promote the views of the society.

Your committee having intimated their wish, that this temporary residence should be such as would afford the Missionaries an opportunity of gaining additional knowledge of the native languages, and an acquaintance with the manners and customs of the country, while, from being in the vicinity of Freetown, every necessary assistance might be rendered them till they should become in some measure inured to the climate, the committee at the colony resolved, in consequence, that a house, if practicable, should be provided for them in a place named Dalla Mooda's Town. This town being in the immediate vicinity of Freetown, yet wholly inhabited by natives, who all speak the Susoo as well as other native languages, and being moreover as large as the generality of native towns in this part of Africa, offered all the advantages to the missionaries which the society desired, and would besides open to them an immediate field of labour, so soon as they could make themselves understood by the natives.

The committee of correspondence purposed also to propose it to the missionaries, during their residence in the said town to make excursions into the adjacent districts, whereby they would have the opportunity of viewing and pointing out the most eligible situations for the more extensive exercise of their ministry.

After a close inspection of the spirit and character of the missionaries, your committee have sent them forth with the humble hope, that they are instruments prepared and designed to co-operate with the society in effecting its great object. They would, therefore, earnestly commend them, considering the dangers and difficulties which they may have to encounter, to the fervent prayers of the society at large, that the Great Head of the church may direct their way, deliver them from every danger, obviate every difficulty, and prosper their undertakings to his own glory in the conversion of many souls.

In their last report, your committee referred to a correspondence with the Directors of the seminary at Berlin, for the selection of four other students, for the purposes of this society. By the recommendation of the Rev. Mr. Jaenicke your committee, at their meeting on July 4th, 1803, accepted four students, who should be wholly supported and educated at the expense of this society, and diligently employ themselves in the study of the English, Arabic, and Susoo languages, and in such other pursuits as might qualify them for their future employ.

Your committee have every reason to be fully satisfied with the attention which is paid to the students at the seminary. A circumstance, of which they have recently received information, has greatly confirmed this conviction. One of the four students before-mentioned having discovered a temper, disposition, and views judged unsuitable to the office of a missionary, has been lately dismissed

from under its protection, in a manner which reflects honour on the piety, prudence, and watchfulness of the Directors. Certain other students, who have been under the same course of instruction, have been proposed to your committee; of whom, they have selected one, by the recommendation of the same pious minister, to fill up the vacancy.

It appears very desirable to your committee, to continue these students in the seminary till they have fully completed their necessary preparation; as their situation there, the paternal care with which their minds are formed, (an advantage, as your committee judge, of incalculable importance in the education of a missionary) and the habits of the institution are better adapted to dispose their minds for missionary labours, than any situation which could be procured for them in this kingdom. They have also more ready means of learning the Arabic language, generally known by the higher classes in Africa, and of obtaining other branches of necessary knowledge. It is also of no small importance to the society, and may sufficiently account to its members for their being educated there, that all these advantages are obtained at an expense far less than they would cost the society in this kingdom.

Should the Great Head of the church open to the missionaries already sent out, a prospect of usefulness among the Susoos, your committee purpose, unless circumstances should arise to induce them to alter their opinion, to appoint the four students now at Berlin to the same destination, for which indeed they have been under preparation, by their course of study. Your committee think it right, to make a vigorous and combined effort among that people, should the way be opened for them to do so; and they wish to leave that field to the exclusive cultivation of a body of missionaries of the same communion, who, it may be presumed, will act together with more harmony and cordiality than could be expected from persons of different communions,

This nation forms, indeed, but a small portion of that extensive quarter of the globe, from which in part, this society assumes its name; but your committee have considered, that the Susoo nation being situated in the midst of other numerous and widely scattered tribes, this circumstance renders it, independently of other advantages, (which were adverted to in the last report, and have been more largely described in the address annexed to the present) a favourable station for a first attempt, from which, should it please God to prosper the designs of the society, access may be ultimately opened among the numerous natives on the western coast, and in the interior. While, therefore your committee congratulate the friends of the gospel that some other societies appear to be labouring successfully in South Africa, they purpose to confine, for the present at least, their attempts in this quarter of the globe to that part of it, whither they trust Divine Providence has opened them a way.

Your committee have not in the mean time, been inattentive to that immensely populous part of the world which is embraced under the head of "The East" in the appellation of the society. The recent extension of British power and influence in that quarter, is a strong inducement in addition to the other numerous and weighty reasons which previously called upon Christians for zealous and persevering exertions amongst the Heathens and Mahometans of Asia. This circumstance, together with the successful efforts which are now making by various societies in this field, seem to render it eminently the duty of British christians to follow whither God seems to lead, and to pray and labour that wherever British power is felt the infinite blessing of pure christianity may be felt likewise; and that the time may soon approach, when the countless millions of Asia may have fulfilled to them the animating words of prophecy, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

In the mean time, Divine Providence allows circumstances to arise, which exercise the faith and patience of those who embark in this cause. Your committee cannot but sympathize with the venerable Society for Promoting Christian Knowledge, and with all other friends to the propagation of the gospel in the East, in the recent death of that most exemplary missionary, the Rev. Christian Wm. Gericke. The most promising sphere of Missionary labours in the whole Eastern world (the region lying between Tanjore and Cape Comorin,) has been thus most severely visited, by the successive deaths, within a short period first of the apostolical Swartz, and afterwards of his brethren in spirit and zeal, the Rev. Joseph Daniel Jeanicke, and the Rev. C. Wm. Gericke. Tanjore was the station of Mr. Swartz, and of his fellow-labourer

and successor Mr. Jeanicke. From Tanjore they extended their labours towards Cape Comorin, in which part of the country Mr J. the brother of the Rev. Mr. J. of Berlin found the most promising appearance of success. After the loss which this important mission sustained by his death, Mr. Gericke, whose station was at Vepery, near Madras, with an ardent zeal to further the good beginnings in the southern part of the peninsula, took a journey thither in 1801; of which journey he thus expresses himself:—"How happy a thing would it be, if God were to furnish a faithful missionary for the assistance of Mr. Kolhoff, and another or two for the congregations southward of Tanjore. It is delightful to see the growth of the Tanjore mission, and the southern congregations dependent on it. The inhabitants of whole villages flock to it. What a pity that there are not labourers for such a great and delightful harvest! At Jaffna, and all the coast of Ceylon, there is another great harvest. We have sent such of our native catechists as could be spared, but many are required for that extensive work."* The Rev. Mr. Kolhoff whom Mr. G. mentions, together with the Rev. Mr. Holzberg, are missionaries of the Society for Promoting Christian Knowledge, who are stationed at Tanjore; and though holy and laborious men, yet they are quite inadequate to the cultivation of the extensive field before them.

In 1802, Mr. Gericke repeated his journey to the southward. Of this journey he gave the following interesting and affecting account:—"When, in my journey, I came near to the extremity of the peninsula, I found whole villages waiting anxiously for my coming, to be further instructed and baptized. They had got acquainted with our native priest in that country, and the catechists and christians; and had learned from them the catechism; which those who could write copied, to learn it themselves at their leisure. When they heard of my coming, they broke their idols to pieces, and converted their temples into christian churches; in which I instructed and baptized them (in some about 200, in others about 300); formed them into christian congregations; procured for them catechists and schoolmasters; and made them choose, in each place, four elders. These examples awakened the whole country; and when I was about to leave it, the inhabitants of many more villages sent messages to me, begging of me to remain a couple of months longer in the country; and to do in their villages the good work I had done in those of their neighbours. My situation not allowing this, I recommended them to the native priests and catechists that are there; and since that there have been instructed and baptized 2700 people more, and eighteen more congregations have been formed. Among these new converts are several chiefs, all very zealous; and one of them travels about, preaching the gospel: but since my return some of the heathens of that country, old enemies, have stirred up a persecution against them, and they have written to me to return, as soon as possible; for while I was among them, all went on very smoothly; and the heathens themselves seemed to feel a pleasure in what was going on. But it pleased God to afflict me with a fever. When I began to recover, I found a letter from that country; which contained the good news, that the persecution had abated in several places; and that the christians, who had been confined, had been honourably acquitted. The constancy of these people, under their sufferings, may overcome their enemies, and contribute greatly to the spread of the gospel in those parts."†

Your committee have quoted these passages, in order to impress upon the society at large, and upon others who may read this report, the urgent spiritual wants of this part of the east, and the great prospect of usefulness, which opens before zealous missionaries, that the prayers of christians may be excited in behalf of these heathens, and that their eager call, "Come over and help us," may stimulate the zeal of some to carry Christ's name amongst them, to prosecute the good work which has been begun, and to reap those fields which seem already white unto the harvest.

And the call to render this assistance is become the more pressing by the death of Mr. G. He was preparing, as your committee have been informed by a friend, for a third journey into the South where, he expected, as he wrote but a week before his death, a greater harvest than even that which he had in 1802. Thus longing to be instrumental in the extension of his master's kingdom, he was taken to his reward after an illness

* See Report of the Society for Promoting Christian Knowledge, for 1803, p. 138.
† See the Christian Observer, vol. ii. p. 506.

of about three days, on the 2d of October, 1803, and rests from his labour. It would be, therefore, with great satisfaction, that your committee should hear of suitable missionaries offering themselves to supply this loss to that society, under whose protection Mr. G. laboured.

Your committee have several times noticed the state of Ceylon, as a Missionary sphere. The recent confirmation of the British power in that island is a further inducement to zealous men to offer themselves in that promising station. The missionary church at Calcutta is likewise without a proper supply. Many situations, therefore, in the East strongly invite the zeal of holy men in Christ's cause. May the Holy Spirit prepare and call forth many for this great work!

The society will hear with pleasure, that there is a good prospect of one or two zealous and devoted members of our own church coming forward, after due preparation, in this great cause.

The society's funds and opportunities have not enabled your committee to proceed further in that part of their design, which embraces the printing of the Scriptures and religious tracts in foreign languages. This part of their plan appears indeed, with respect to the Scriptures, to be superseded, in a great measure, by the recent formation of a society upon a very extended scale, the British and Foreign Bible Society, for the express and only purpose of circulating the Scriptures at home and abroad. As this is a design in which all Christians may cordially unite, as it is brought forward upon the most liberal plan, and is actually conducted and supported by persons of every rank and of every denomination of christians, as it is one of the noblest designs concerning his perishing fellow-creatures that can enter into the mind of man, and, finally, as it will operate in direct conjunction with all missionary exertions throughout the world, for these reasons your committee have thought it not unseasonable to do what they are able to make this society known, by subjoining the plan of it in the Appendix to this Report, and by soliciting for it the countenance and support of all their friends.

Your committee having learnt by a letter from the Rev. Mr. Mosely, that the society for Promoting Christian Knowledge had given up the object of a Chinese translation of the Scriptures, and it being considered by your committee as more within the ability and province of the British and Foreign Bible Society, who were understood to be willing to consider upon the practicability of effecting it, your committee are disposed to devolve this business wholly upon that society, if it should be inclined to adopt it.

It is with pain that your committee mention the death of the Reverend Mr. Carlyle, at Newcastle-upon-Tyne, to which living he had been presented by that zealous friend of the learning connected with the Scriptures, the bishop of Durham. This circumstance has, of course, suspended, for the present, the Arabic edition of the Scriptures which Mr. Carlyle had undertaken; and it may perhaps well bear consideration, whether the high degree of perfection to which the new art of printing called Stereotype has been recently brought, chiefly by the skill and exertions of Earl Stanhope, should not be applied to this edition of the Scriptures, by which, at about the price of two editions of the usual number, plates may be produced, from which copies may be worked off as wanted, to almost any number.

Your committee now beg leave to call the attention of the society to the state of the funds, which will be found entirely insufficient for their present engagements and future prospects. In soliciting the exertions of the society and the contributions of the public, they have been cautious to proportion their application to their increasing views and opportunities of usefulness. Hitherto the subscriptions have been found adequate to those opportunities, but at present their opportunities have enlarged far beyond their abilities to pursue them. Their field of missionary labours cannot, of course, be extended without extended supplies. Their undertakings must indeed be very limited, if the liberality of the public be not excited to meet their enlarging views.

Your committee, therefore, find it necessary to state, that, as seven persons are now wholly dependent upon the society, its actual income is not equal to half its actual expenses. Your committee make this statement, not through any desponding apprehensions, but confident that the knowledge of the fact will be sufficient to provoke the zeal and liberality of pious Christians. Of this, indeed, they have had some encouraging and satisfactory proofs, since the circumstances have been a little more known.

Your committee judged it expedient, a few weeks since, to send a circular

printed letter to some friends of the society in town and country, detailing the leading circumstances respecting the formation, the present state, and the opening prospects of the institution, and entreating their prayers and exertions in its favour. The result has exceeded the most sanguine hopes of your committee, as may be seen, by the list of collections made during the short period which elapsed between the issuing of these letters and this day, and by the increased donations and subscriptions to the society.

Your committee beg leave, therefore, to offer, in the name of the society, sincere thanks to all their friends, and particularly to those who have made collections for them, not doubting but they will repeat this method of assisting the society as often as they find it convenient. Those friends, whose collections may appear small, they wish to assure of their cordial gratitude, and to accept such collections as the free-will offerings of the poor of Christ's fold. They have no doubt, but that those friends, whose convenience has not enabled them to comply so early with the call of the committee, will do it as soon as they find it expedient.

They take the liberty also of observing, that since they have not only the prospect of some missionaries among clergymen of their own church, but that the Lutheran church appears to offer them such a facility of obtaining suitable missionaries, they have now a well-founded expectation of usefully employing whatever funds the exertions and liberality of their christian friends may entrust to their disposal.

Your committee therefore earnestly intreat the members of this society, to promote its interest to the utmost of their power, both by their prayers for its success, and by encouraging subscriptions and contributions among their friends. They particularly request of the clergy, to place before their several congregations the importance of the object, and to endeavour to excite a liberal spirit in promoting it.

The committee refer it to the determination of their own judgment, whether an *annual* collection would or would not be practicable in the circumstances of their congregation. They consider, however, this method of calling into action the charity of christians towards the perishing heathen, (by regular collections at the doors of places of worship,) as likely to be attended with the double advantage, of exciting a spirit of prayer among many pious persons, and of enabling the society to raise by those means which will be least felt a considerable sum annually. If, therefore, they should be able to send them an *annual* collection, though but small, the committee will acknowledge it with gratitude, as the free-will offering of such congregations; or should it be in their power to assist the funds of the society in this manner but *once in two or three years*, they will still record it with thankfulness and pleasure.

Your committee cannot but now look back with thankfulness and contemplate the guiding hand of the Great Head of the church, which has conducted them thus far in the prosecution of their designs. They would patiently await his providential direction, and if it should please him to excite a spirit of prayer, and correspondent exertions in pious individuals according to their abilities, they will look forward with humble hope to increasing success. They trust that they are in that path of duty which Providence has marked out for them; and entreating his direction, they would humbly use their endeavours in their several stations for the furtherance of the Gospel, till the Earth be filled with the knowledge of the Lord.

OBITUARY.

Some account of the death of J. G. MATTHYS, *a native of Germany, a Missionary, who was learning the Dutch language in Holland, and intended for Africa or Ceylon; extracted from a letter written by a friend in Holland.*

"It was last night at eleven o'clock, that his redeemed soul left the earthly tabernacle. During his health, not having been a friend to much speaking, the sense of his spiritual poverty caused him for the most part to remain silent; "To speak much of himself," said he, "generally makes a man proud," and during his illness also he spoke but little.

On the 22d of February, being informed by his physician, that his disease would probably terminate in his death;

and that he was likely to be released from his pains in a short time, he was at first affected with the information, but shortly after said—" O Father, not my will, but thine be done! My poor heathen! O how do I wish I had been of service to you! Yes! if but to one heathen soul! but every thing which the Lord does, is well done. He is wise and good."

When one of the brethren watched him, he said. " O my brother, remain faithful to the Saviour; be stedfast to him and trust in him alone." When the former answered, that he wished this, but found he carried about with him such a backsliding heart, as led him aside from the way of simplicity, he replied, " Yes, I believe it, and I know it by experience; for this, however, you need the Lord Jesus, for he is a Saviour to bring into the right way the lost and the wandering." His daily complaint was his inability to pray, and on every occasion that offered, he requested others to pray with him. He frequently cried " Father! dear Father in heaven, assist me, and give me patience!" He also frequently said, " Mother! Mother!" and being asked, on the day of his death, why he used that word, he said—" When I was but three months old, my father died; and I lost my mother also when I was seven years old. During the space of three years, I was frequently disobedient to my dear mother, and occasioned pain to her affectionate maternal heart. I know, and am convinced that my Saviour has pardoned me, notwithstanding which I feel such a desire to my mother."

The visit and prayer of the Minister who had instructed him, was very useful to him. When one of his friends gave him something to drink, he said, " O what a refreshment! My Saviour was on the cross, and they gave him gall and vinegar; I, miserable man, am on a bed, and receive, every comfort; I cannot conceive so much love! O there will be much to wonder at!"

About noon, he requested that something might be read to him out of the Scripture, and that it might be something of Jesus. The 5th chapter of St. John was accordingly read, and being come to the 21st verse, he said, " Yes, he has every power, and will also watch over me." In the evening his strength was much diminished: at ten o'clock, his dissolution was evidently at hand. His friends sung two verses of a hymn, of which he had been remarkably fond; after which one of his brother missionaries prayed and gave thanks with the company present, for the mercies shown to our dying friend during his stay on earth, recommending him further to the grace of God, and intreating the fulfilment of his promises to be a guide until death; soon after amen concluded the prayer, he breathed his last, and we can now say,

" The Sacrifice of God,
" The world's ridicule,
" The christian's trust—
" Matthys now beholds.
" He died in faith,
" And is freed from pain."

He departed March 4, aged 31 years.

POETRY.

Mr. Editor,

Much affected by reading the account of the death of Miss Sarah Crowell, in your last number, I could not help thinking the following ode, written by a lady, a suitable appendage to the narrative of that event. If you approve it, you can give it a place in your next number. Z.

COME, sacred Muse, thine aid supply;
Come chase the tear from sorrow's eye,
Inscribe yon urn with soothing rhyme,
Where youth lies mould'ring in its prime.

Tho' death thus fades that virgin bloom,
And bids it wither in the tomb;
The gloomy path her steps have trod,
Conducts her spirit to her God.

On seraph's wings Religion came,
To strengthen nature's feeble frame;
Submission in her hand she led,
Resign'd, meek Sarah bow'd her head.

Support, each heaven-born virtue gave,
To guide her thro' the dreary grave;
Each christian grace prepar'd the way,
And turn'd it's darkness into day.

Angels impatient with desire,
To join her to their sainted choir,
Watch'd the pale minister of death,
And eager caught her parting breath.

Methinks, thus chaunts the heavenly train,
" Sarah tho' dead, now lives again.
" Trace her, ye mourners, in the sky,
" Enrob'd with immortality!

" Exalted there by faith and truth,
" In radiance of celestial youth,
" With harp symphonious in her hands,
" Behold your virgin angel stands."

A SACRAMENTAL HYMN.

HOW welcome my Saviour how welcome to me,
The season of meeting at worship with thee,
But when thy blest presence from me is withdrawn,
My heart is depress'd, and my comfort is gone.

The more I behold of thy heavenly face,
The more I delight in thy service and grace;
For grace so consoling, so truly divine,
The oft'ner beheld, seems the brighter to shine.

To sit at the feet of my Saviour I'd choose,
And for him all the pleasures of sense would refuse,
Earth's treasures, and honours, and joys I despise,
Compared with my sov'reign, my friend in the skies.

For all my best hopes on my Saviour repose,
And without him, my bosom no happiness knows;
Then let me—Oh let me, but ever be thine,
And the world's best enjoyments I freely resign.

While I drink of thy Spirit, I feast on thy word,
Or sit at the table of Jesus my Lord,
With a heart full of hope, and with eyes bath'd in tears,
I forget all my sorrows, I lose all my fears.

Then blotted from memory, banish'd from sight,
Begone every earth-born, alluring delight;
Come, blessed Redeemer, ne'er more to depart,
Accept my best tribute, accept my whole heart.

THE DYING CHRISTIAN'S SOLILOQUY.

WHY shrinks my weak nature? ah! what can it mean;
Why flutters my heart, which till now was serene?
Why thus ling'ring and trembling, when Heaven's so near?
Or whence this enchantment that fetters me here?

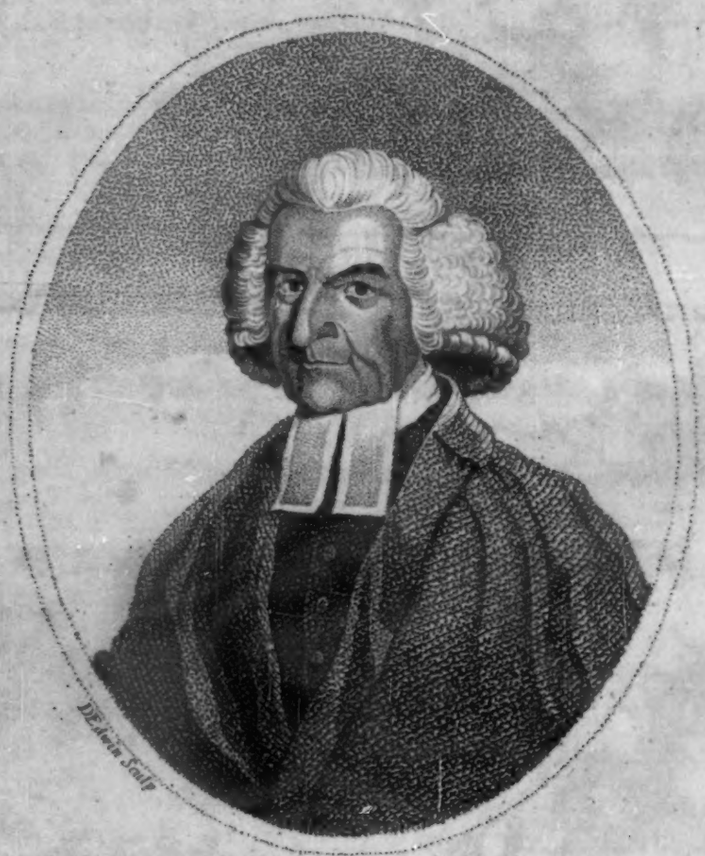
Thou world of illusions, forever adieu,
Thy phantoms unhallow'd recede from my view.
New worlds and new wonders my passions invite;
And glories ineffable dawn on my sight.

Hail visions celestial! and thou Divine Source,
Of life, hope, and glory, if e'er in my course,
Thy grace hath reliev'd and exalted my heart,
Now let me in peace and in triumph depart.

Tis done, lo! they come—bright Celestials descend,
Saints, angels, and seraphs, their symphonies lend,
The spheres are all vocal, the rapture draws near,
Immortal vibrations resound in my ear.

Cease, cease then, fond Nature, oh! cease thy vain strife,
And let me now languish, and die into life,
Blest Powers receive me, I mount on your wing,
O Grave! where's thy vict'ry? O Death! where's thy sting?

The Evangelical Intelligencer



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